The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

Vol. XXIII., No. 19. Whole No. 603. NEW YORK, NOVEMBER 9, 1901. Price per Copy, 10c.

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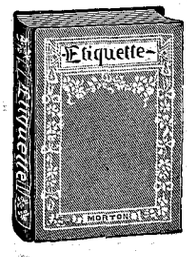

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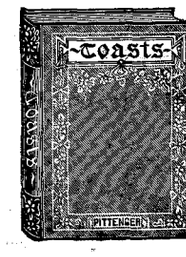

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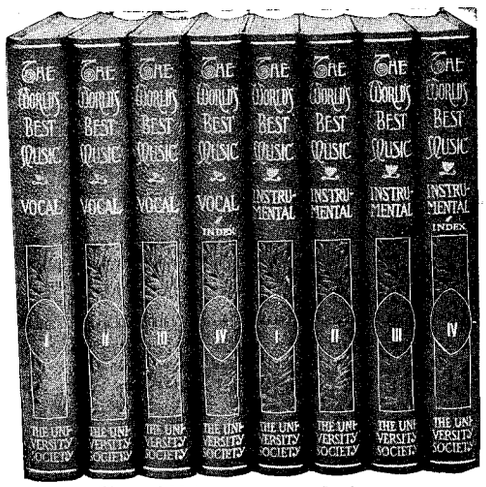

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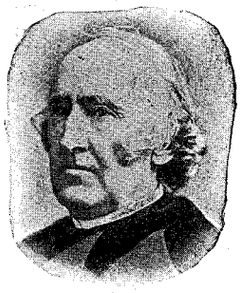

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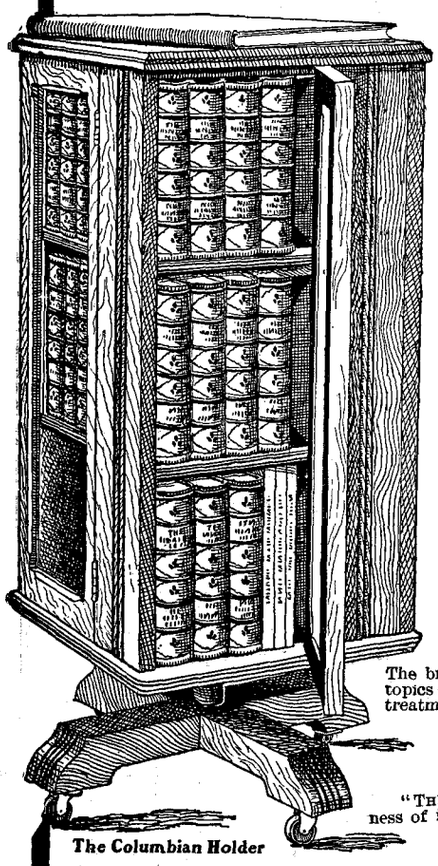

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The Literary Digest

VOL. XXIII., NO. 19 NEW YORK, NOVEMBER 9, 1901. WHOLE NUMBER, 603

Published Weekly by
FUNK & WAGNALLS COMPANY,
30 Lafayette Place, New York. 44 Fleet Street, London.
Entered at New York Post-Office as Second-Class Matter.

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TOPICS OF THE DAY.

ADMIRAL SCHLEY'S TESTIMONY.

THE pro-Schley newspapers, which have commented upon the proceedings of the court of inquiry in Washington much more freely than the papers on the other side of the controversy, consider Admiral Schley's testimony the final proof of the righteousness of his side of the case, and consider it "all over but the shouting," as one paper puts it. The Memphis *Commercial-Appeal* declares that "the utter collapse of the conspiracy to blacken the reputation of Admiral Schley is already apparent," and the Atlanta *Journal*, after saying that the Admiral's "straightforward statement" has "added greatly to the effect of the overwhelming testimony already heard in his behalf," goes so far as to say that "anything but his complete vindication would justly provoke the indignation of the country." The Chicago *Journal*, after an eulogy of the admiral and his testimony, says:

"Having reached this point, there is but one honorable course for Judge Advocate Lemly to pursue, and that is to come out and acknowledge that Admiral Schley is completely vindicated and that the court of inquiry should so find. Any attempt to discredit the admiral's statement or by petty criticism to minimize its force would be unworthy of such a court in such a proceeding.

"A generous course of this kind would serve to take some of the curse from the wretched persecution that has followed Admiral Schley from the time he destroyed Cervera's ships down to the present moment."

The Chicago *Tribune* says of Admiral Schley's story:

"There have never been but two points made by the Sampson partizans that had weight enough to be worthy of investigation—viz., the retrograde movement and the 'loop.' These have been explained by the admiral in such manner as must have convinced the court that the former was not only excusable and that Schley's despatch to the Naval Department was justifiable, but that the movement was one of prudence and strategic importance because it was his first duty to keep his fleet as a unit at its highest steaming and fighting capacity whether for fighting or for pursuit. And this he did, as after-events demonstrated. As to the 'loop,' the court must also be convinced that when he made the turn he made the *Brooklyn* the leader of the fleet and forced the fighting, tho exposed to fire of three of the Spanish vessels at once, and that he made the 'loop' because the original plan had failed. The Spaniards did not take the direction Sampson had anticipated. Schley made his own plan, swept around the circle without in the least endangering the *Texas*, plunged into the battle, firing at everything in sight, and holding his own until the magnificent *Oregon* forged in between the *Iowa* and *Texas*, and came to the *Brooklyn's* help. Then the two splendid vessels carried everything before them, not pausing until the last Spanish ship was surrendered. Thinking there was 'glory enough for us all,' Schley signaled the victory to the *New York*, which made its appearance exactly one hour and eight minutes after the *Colon* had surrendered, but it was half an hour before the signal was acknowledged.

"In closing his description of the battle Admiral Schley said to the court: 'I want to say that I was much impressed with the fact that the officers and men who were engaged in that battle fulfilled in the highest and noblest degree the traditions of the American navy.' Equally the American people are impressed with the fact that the officer who was in command that day, whose vessel was the leader in the fight, was always nearest the enemy, and was in the fight to the finish, fulfilled in the highest and noblest degree the traditions of American naval commanders."

On the other side the Boston *Transcript* says:

"Reading the proceedings of yesterday, it is impossible to resist the conclusion that any one of the members of the court of inquiry, Admiral Dewey, Rear-Admirals Benham and Ramsay, would have acted very differently from Schley had they been in command of the south coast of Cuba under orders to find out, blockade, or destroy the Spanish fleet. They have listened for more than six weeks to the recitation of the story of the campaign in the West Indies, as told from all standpoints, from that of Admiral Schley to that of Admiral Schley's boatswain. It is extremely probable that they may have been impressed with the extreme degree of caution of a commander who would not risk a boat in the surf at Cienfuegos to find out whether the enemy's fleet was in the harbor or not, and who used no landing parties because he thought the shore would be patrolled by the Spaniards, as undoubtedly it was. The Spaniards are not peculiarly vigilant in war, but they unquestionably watched Schley at Cienfuegos, but not so closely as to prevent the energetic McCalla from communicating with the insurgent camp. Risks are to be taken in war, losses must be sustained to secure gains.

"As this story has been unrolled the memory of one member of the court may have traveled back almost forty years to the days of the great Farragut, under whose orders he served his apprenticeship in war. Farragut left nothing to chance against which preparation could be made; he left no information unascertained which could be ascertained by exertion. He led a fleet of wooden vessels up a river against stone forts and an enemy's squadron that contained one ironclad and was believed to contain more. He fought fleets, fortifications, and fireships at once. He lost one vessel but he captured a city. In Mobile Bay Farragut's wooden vessels joined in such a fierce, close grapple with the Confederate ram *Tennessee* that the latter could not use her beak of steel at all, and was pounded into surrender. There were torpedoes in plenty in Mobile Bay. One of our monitors was sunk by a torpedo, but Farragut went straight ahead. Again he had lost a piece, and again he was to win the game.

"We do not regard the imputation of cowardice brought against Admiral Schley as having been sustained. We never have believed that he was other than a physically courageous man. An officer may be brave in the face of an enemy, but mentally timid before responsibility. Such officers are apt to stagnate in caution. One episode of the campaign, Schley's

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retrograde movement from Santiago still remains unexplained, still is unaccounted for by anything that Admiral Schley or any one else has told. It is a mystery, but one that may yet be dissipated."

Several of the Washington correspondents express a belief that the decision of the court of inquiry will not end the controversy. The New York *Journal* correspondent says that "the general trend of the Schley inquiry now points to congressional investigation or at least a fight in Congress, which will leave the whole Sampson and Schley question subject to further action," and the Philadelphia *Ledger* correspondent says: "It may be said that as the great trial nears the close it seems to be apparent that the controversy is not to be quenched by the facts that have been brought out. There are many well informed on the whole train of events who declare confidently that Congress will order an investigation, and that the whole weary length of testimony will be again gone over."

OVER NIAGARA FALLS IN A BARREL.

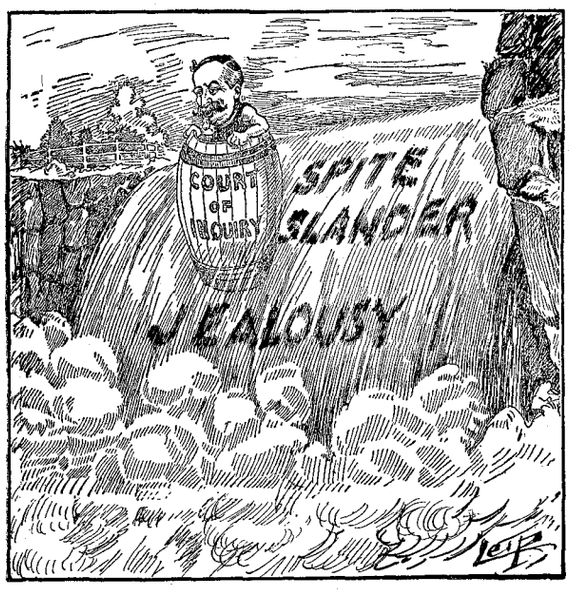
MRS. ANNA EDSON TAYLOR'S successful trip over Niagara—the first of the kind ever accomplished without a fatal result—arouses various reflections in the minds of editorial writers throughout the country. Mrs. Edson, who comes from Michigan, is a teacher of dancing and physical culture. She inherited a Texas ranch and a heavy mortgage, and, finding herself without the means necessary to pay the interest on the mortgage, she made the trip over the falls to gain money as well as fame. Some of the editorial writers seem to take the affair pretty seriously. The Baltimore *American*, for example, declares that "it ought only to excite sorrow and indignation among sensible people" to see the admirable qualities, such as courage, determination, and self-control, that were required for the feat, "so sadly abused"; and the Indianapolis *Sentinel*, referring to the fact that Mrs. Taylor is a teacher, asks: "What can you expect of American youth in the way of recklessness when one selected to guide their infant thoughts displays such a disposition?" The Hartford *Courant* regrets that the unfortunate affair occurred, and declares that such things are "all wrong" and "should be stopped peremptorily." The Boston *Transcript*, however, takes a more cheerful view, reminding such papers as these just quoted that Mrs. Taylor is, at any rate, "now prepared to teach the young idea to shoot Niagara Falls," and the Chicago *Tribune* remarks that Yale overlooked an opportunity "in not conferring on the lady who barreled over Niagara the degree of D.F."

The view thus expressed by the Chicago *Tribune*, which is one of the most influential journals of the Middle West, finds an echo in many other papers, which are also inclined to treat the affair facetiously. The Denver *Republican*, for instance, thinks that Mrs. Taylor "seems to be taking a lot of credit that belongs to the barrel," and the Kansas City *Journal*, in a similar spirit, remarks that "if Schoolmarm Mrs. Taylor wants to produce a genuine sensation let her reverse her feat and go over the falls from the bottom." The Detroit *Journal* finds that Mrs. Taylor's idea holds good in all kinds of careers, especially in politics, and that "anything can get through with the proper kind of a bar'l." The Washington *Post* thinks that "some day Niagara Falls will feel like producing a book on 'The Fools Who Have Gone Over Me.'" The Buffalo *Express*, with a characteristic pride in local bits of scenery, speaks regretfully as follows:

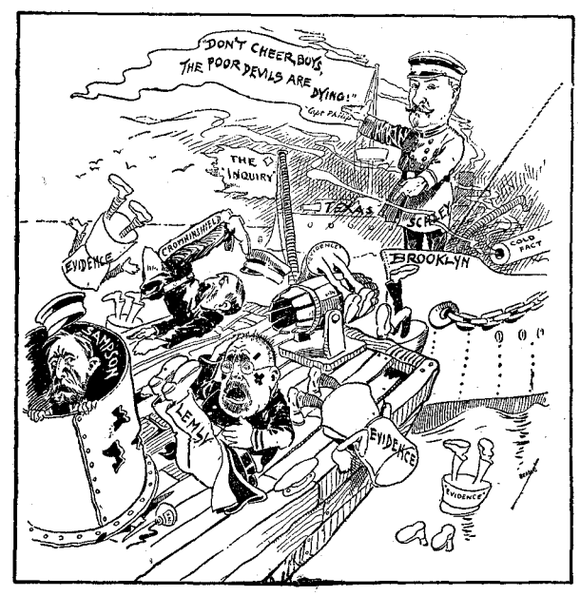
"We really wanted the great cataract to remain unassailable, unachievable. It is fine to have something at hand which is absolutely master of itself, superior to everything. We thought we had it in Niagara Falls. And now along comes an estimable person—not a mighty athlete, or a wonderful swimmer or anything of that sort, but a quiet, rather matronly fashioned woman—who tucks herself into a barrel and glides over the awful precipice wellnigh as serenely as a decoy duck would bob over a two-foot mill-dam. Could anything—even the impending lectures which the trip has so obviously fitted Mrs. Taylor to deliver—do more to belittle Niagara Falls? The question really becomes serious: Are they any longer worth looking at?

"It is, apparently, an hour in which all the impossible things are getting done. Here is the great aeronaut, Santos-Dumont, flying around Eiffel Tower as blithely as a swallow around a church spire. Here is this other eminent scientist, P. Bowser-Nissen, charting the bottom of the world's whirliest whirlpool, so that all other navigators in those crowded waters will be able to keep from running aground in midstream. Here is Alexander Winton doing ten miles in his automobile at a rate so close to a mile a minute that we may as well let it go at that. These are all achievements, just as Sam Patch's jumps were achievements. All the world knows how much better the human race has jumped since Sam Patch showed it how; and we shall expect to see a like train of useful consequences follow the edifying exploits of Winton and Nissen and Mrs. Taylor.

"But we can't get over wishing that Niagara Falls were as high and mighty as they used to be, before last Thursday."



NO DOUBT THIS WILL BE ANOTHER SUCCESSFUL TRIP.
—*The Detroit News.*



HUSH!
—*The Chicago Daily News.*

CARTOON VIEWS OF ADMIRAL SCHLEY.

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THE LOUISIANA RACE RIOT.

THE shooting affray at a negro camp-meeting at Ball Town, La., on Sunday, October 27, resulting in the death of two white men and nine negroes (three of them women and one a child of four years) is commented upon by the newspapers, North and South, as merely a symptom of a grave condition of affairs that exists in many parts of the Southern States. The immediate cause of the shooting was an attempt to arrest a negro who was running a restaurant at the camp-meeting without the license required by the local law. The negro resisted arrest, displaying a shotgun; the sheriff shot him, and in a minute the firing was general. The account in the New Orleans papers is to the effect that the sheriff's party and the negroes were all well armed, and were expecting just such a fight, as the negroes were stirred up over a lynching that had taken place a few days before, and the whites were determined to keep the negroes subdued. The account in *The Times-Democrat* says: "The situation was like a man going through a powder magazine with a lighted match. It needed but a spark." Mr. Gustavus Myers, who has just returned to New York from a trip through the South, says on this same point, in a letter in the New York *Evening Post:*

"One can not travel through the cities or backwoods districts of the South without being confronted on every hand with the most conspicuous evidences of the intensity of race feeling. All other matters seem subsidiary. It permeates the whole fabric of Southern life and throws its shadow into every home. Remote from the situation, many Northerners either view it with the complacency of distant security or dismiss the thought of it in confidence that its importance is exaggerated. But all too evidently race hatred is becoming more accentuated, and I do not see how any unprejudiced observer at short range can escape the fear, little short of a conviction, that the negro question is yet to assume its most serious aspect."

"If this spirit and this practise are to continue unabated," believes the Boston *Transcript* "then a death-grapple is inevitable"; and the Brooklyn *Eagle*, similarly, while it would "like to believe that it is not an irrepressible conflict," declares that "the evidence thus far offered does not warrant that conclusion." Some of the Northern papers refer to the white men of the Ball Town region in rather uncomplimentary terms. The New York *Times* thinks that the crime of running an unlicensed restaurant hardly warranted an armed invasion by a constable's posse "under conditions which inevitably precipitated a riot," and it goes on to say:

"It is difficult to resist the conclusion that the opportunity offered by a trifling violation of an unimportant local ordinance, involving the possible penalty of a five-dollar fine, was welcomed as affording a pretext for breaking up a camp-meeting, and, if the conditions favored, killing a few 'niggers.' Probably the hunting is not very good in Washington Parish, and such an opportunity for a *battue* could not be resisted."

"Painted savages are no worse and often more merciful than these Southern white farmers of this thinly settled region long cursed with disorder," says the Philadelphia *Press*. The Chicago *News* says similarly:

"It is the firmly rooted conviction of the Southern white that he belongs to the superior race. He demands that the negro be kept in social and political subjection. He would be enraged at the suggestion that the man whom he contemptuously calls a 'nigger' could be under any circumstances the equal of a white man.

"Yet when friction arises between the two races, who is it that is first to resort to the shotgun and the torch? Who is it that violates the peace and overturns the law and sets out on a murderous crusade which ignores even the rules of humane warfare?

"If the white men of the South would demonstrate their superiority, why do they not leave murder and rapine to their alleged inferiors and content themselves with observing the usages of civilization? Why do they not set an example to the race upon which they affect to look with contempt?"

The New Orleans *Picayune* (Dem.) attributes the affray to the recent Roosevelt-Washington dinner. It says:

"There is no doubt that the negroes have been lately aroused to aggressiveness by the intemperate expressions in both the Northern and Southern press over the recent Booker Washington dinner with the President, and doubtless not a few have been told that the affair means an active revival of Federal intererence and intervention in their behalf. It is not strange, considering the extravagant statements that have been made by the press on both sides concerning the Booker Washington incident, and the long-discarded sectional feeling aroused by it, that the opportunity should have been seized on by unscrupulous agitators to excite and incite the negroes to some seriously mischievous action, and a plentiful crop of violent disturbances and race conflicts is to be expected in the near future.

"But whatever position the people and press of the Northern States may take on the subject, the Southern people will be unmoved, but will continue, as in the past, to assert their rights to manage their own political and social affairs, and to work out the redemption and salvation of their own country from all the political and social troubles that assail it."

The New Orleans *Times-Democrat* (Dem.), however, comments upon the affair in quite a different spirit, as may be seen in the following paragraphs:

"The outbreak of lawlessness at Ball Town, La., details of which are printed elsewhere in *The Times-Democrat* of this morning, is at once a rebuke to the law-abiding spirit of that community and a menace to the future prosperity of the commonwealth.

"Thirty [later reports reduce the number to eleven] citizens of Louisiana, guaranteed under the law immunity from punishment until convicted by the regular processes of the courts, have violently, and without even the slightest suggestion of order, been done to death in a conflict which, whatever might have been its provocation, should awaken the condemnation of all thinking men.

"It is perhaps yet too early to determine the immediate cause of this terrible tragedy, or to fix responsibility definitely upon persons engaged in it. It is clear, however, that the violent deaths of these thirty citizens of Louisiana are but the logical culmination of a series of crimes which began Wednesday last, when the negro, Bill Morris, outraged a defenseless white woman at Ball Town, while her husband was absent from home, and which continued on the following day when this black brute shaped in human form was burnt at the stake by a mob composed of white men. The cumulative tendency—the cumulative law—of criminal action was never more perfectly illustrated than in this instance. It was wellnigh inevitable that such flagrant violations of law as evidenced by these two instances should have given free rein to the fiercer passions of human nature and been followed by retribution swift and terrible.

"This is a time for candid expression. In the face of what has taken place in the parish of Washington, the brain, the heart, and the conscience of this commonwealth should make themselves felt in the public consciousness. It is idle for the people of Louisiana to attempt to blind themselves to the enormity of this tragedy. It is unreasonable in them to imagine that one crime may be justly punished by the commission of another crime, differing perhaps in kind, but not in degree. The burning of a human being at the stake, no matter how heinous may be the crime with which he is charged, or of which he may have been convicted, should never even for an instant be countenanced by a community supposed to be civilized.

"It is indeed high time that every one understood that in yielding to this spirit of lawlessness the people of Louisiana, of whatever race or color or section, are inflicting wounds upon the body politic of the commonwealth—wounds which may cicatrize with time, but the scars of which will remain upon the souls of their children and their children's children to the third and fourth generation.

"There is evidence plentiful that the chief magistrates of the States of Louisiana and Mississippi recognize this fact, and have striven earnestly to reckon with it. The prompt action of Gov-

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ernor Heard and of Governor Longino in assuring the public that every possible precaution would be taken to preserve order and that, if necessary, the militia would be instantly ordered to the scene, reflected the law-abiding spirit of the people in both States. Their wise and instant action deserves high praise from all citizens who believe that law should be enforced and order maintained."

CONTROLLER COLER ON POLITICAL "GRAFT."

ONE of the sensations of the closing days of the campaign in New York City was the publication of another article written by Bird S. Coler, controller of the city, on "Commercialism in Politics." It will be recalled that Mr. Coler's first article on the same subject, published several months ago, made severe references to the oft-quoted statement attributed to Mr. Croker: "I am working for my own pocket all the time." Mr. Coler mentioned no names, but it has been generally assumed that that article cost him the Democratic nomination for mayor. When Mr. Shepard was nominated, Mr. Coler gave him his support, and his second article, coming as it did at the close of the campaign, and repeating and elaborating the charges against city officials, was freely commented on. The modern city officials, says Mr. Coler, "have not filched any money from a public strong box by the exact method of the thief or burglar; and, in fact, they would not do so if the opportunity offered." Many people, therefore, "when they see a man in politics rise in ten years or less from pleading poverty to wealth so great that it is flouted with reckless and apparently premeditated ostentation, they are naturally curious to know how and where it was obtained." The explanation, we are told, is very simple. Every city spends vast sums every year in public buildings, improvements, and for supplies of many kinds, and the corporate and industrial interests that want these contracts, Mr. Coler tells us, must arrange for legislation and official favor if they expect to do business:

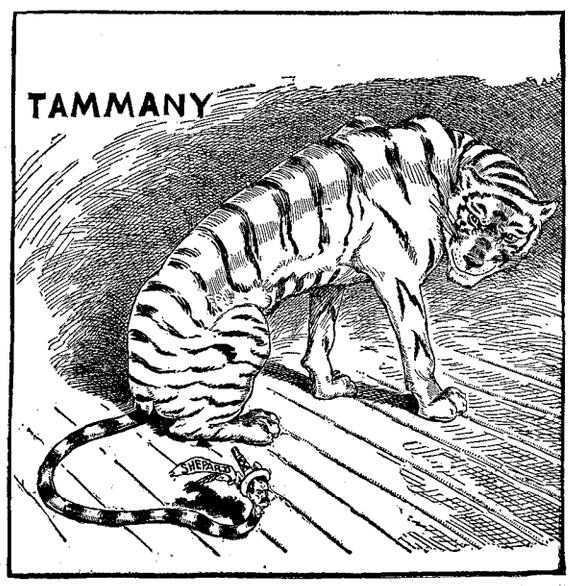
"In the making of contracts the outward forms of competition and fairness are always observed, because it is so much safer and simpler to get control of the competing bidders. The men who are in politics for business purposes and have favors to bestow always find commercial opportunities. Capital, skill, and industry are all willing to offer partnership interests for political and official favors. The man who knows in advance when and where new streets are to be opened, new parks to be laid out, new lines of transportation to be created, can always buy on easy terms a large share of the real estate to be improved and benefited. If the same man, through the kindness of those he placed in public office, secures advance information of the kind of material to be used in public buildings, or bridges, the offer of stock in corporations that may be interested is certain to be made to him or his near relatives or friends.

"When it is settled for a period of time that one party or faction is to control the government of a city or State, and that such party or faction is in turn controlled by one man, many business arrangements may be made, which, seeming fair and honest, yet yield large profits to all concerned. It is a trivial contract, indeed, in the business of a great municipal corporation, which, if based on skilful specifications, will not yield in extra profit the price of a bulldog or a race-horse. The outside man, the merchant of politics, may supply almost every article purchased by a municipality, from steel and wire for a great bridge to fireproof ceiling for a schoolhouse. He may, with show of honest reason, contend that such methods are legitimate. They are, if the commerce of politics is to be accepted as something permanent, a condition that can not be bettered or destroyed. Somebody must sell goods to a city. Some one must build its bridges, schoolhouses, and public buildings. Material for such work must be bought. Why not buy it from those who have advance information of specifications and requirements? That is the theory; the moral code of the commercial spirit in politics and the working-out of the process supplies the answer to the query, 'Where did they get it?'"

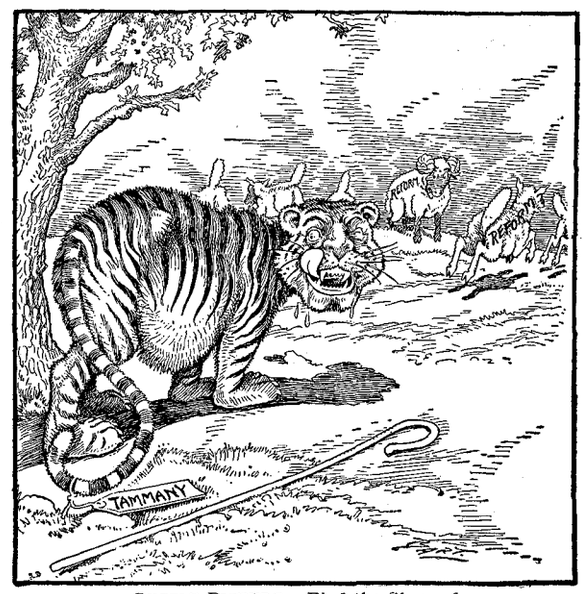
So much for the general plan. In its practical workings we do not find those who possess great political power holding public office themselves:

"They put into places of power and responsibility men who will do their bidding, or at least men who are expected to obey orders. The higher the personal reputation of the man elevated to office the better for the interests of the representatives of commercialism in politics, provided always that he does not prove to be aggressively honest. The man favored by such interests to the extent of election to office is expected to be personally and outwardly honest, above suspicion. He must keep his own hands clean, but it is also expected of him that his honesty will be confined to the passive or negative state. If he proves honest to that degree of positiveness or aggressiveness that causes him to block commercial schemes, he at once passes out of favor and becomes a marked man, one to be hounded and, if possible, destroyed. When he reaches that stage the fight against him will not be confined to his own party or faction, but it will be made by every party, faction, and individual interested in the commerce of politics."

The expense of providing from taxation the profits of this sort of commercialism in politics is bad enough, thinks Mr. Coler,



THE TAIL CAN NOT WAG THE TIGER.
—*The New York Tribune.*



PUZZLE PICTURE: Find the Shepard.
—*The Minneapolis Journal.*

THE TAMMANY TIGER IN CARTOON.

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but the "moral danger in this spirit of arrogant contempt for official honesty" is worse. Some think that they see in this reference to the hostility provoked by a public official who stops political steals a reference to the enmity that Mr. Coler has experienced as controller of New York City, in his opposition to the Ramapo Water Company. He goes on to say, in the same vein:

"It is blunting the moral sense of the rising generation to blazon to the world the lesson that the public officer who bars the sluice from the public treasury to the private pocket is a marked man, doomed to suffer defamation for daring to do right. Such is the principle, such the methods of commercialism in politics. Isolated cases need not be cited. The system is general, the method the same everywhere. Indiscriminate denunciation of the Napoleons of political commerce is often a short road to their favorable consideration. No amount of personal abuse or campaign vilification can penetrate the calloused epidermis of their sensibilities, but one official blocking of a profitable contract or franchise is a sin they can not forgive.

"The commercial spirit in politics is now in the ascendant. It is bold and aggressive because it seems to be sustained by public opinion. But in reality the opinion that sustains or excuses the system is based upon misinformation or ignorant indifference. There is in existence, and fortunately it is rapidly growing, a sound and intelligent public opinion and understanding of public affairs that in time will brook no subterfuge, no deception of trick and falsehood, but will compel the transaction of public business in the open, and the expenditure of public funds for the benefit of all the people, leaving no percentage of profit for the daring and dishonest speculators in commercial politics."

The Philadelphia *Press* (Rep.) declares that Mr. Coler's description "applies exactly to the situation" in Philadelphia, as well as in New York.

BRIGANDS IN CUBA.

ACCORDING to the Cuban papers, that island is infested with brigands, whom the Rural Guard, as the island police are called, are either unable or unwilling to repress. The *Diario de la Marina* (Havana) declares that "the state of affairs in the country is alarming," that "brigandage and robbery are on the increase," and that "the offenders are not pursued as they ought to be, as the majority of times they get away." The cause of this state of affairs, continues the same paper, "is the condition of decomposition at which the country has arrived, some being the prey of imbecility, others of rapacity." But the principal cause, thinks *El Diario*, is the inefficiency of the Rural Guard. It says: "The Rural Guard was organized hastily and at a time when to have been a revolutionist entitled a man to be held as fitted for any position, and the result is that the personnel is largely unfitted for the work. The Rural Guard has been a failure, and unless it is organized on solid and reasonable foundations the insecurity in the country will go from bad to worse."

El Avisador Comercial admits, too, "the barefaced way brigandage is practised," and says that it "can surprise nobody who realizes the gravity of the economic situation of the country and the governmental confusion which reigns in local politics." *El Avisador* then proceeds to repeat the charge of corruption hinted at by *El Diario*. It says:

"It has been clearly stated that the authorities were aware of the evil in various places without attempting to put a stop to it; in other places it would appear that the authorities shared the benefits of the contributions which were levied by force on defenseless people. In other places the people regarded their so-called protectors as in league with the bandits. For all of which reasons a change in the organization of the Rural Guard is urgently needed. . . . . .

"More and more people are being kidnaped, murders are on the increase, and, according what is generally said, the press does not publish a twentieth part of what happens, tho what does appear is sufficient to discredit the system and condemn those who defend it. Let a part of the energy devoted to making Madrid lottery tickets dear be expended on protecting life and property."

THE PAN-AMERICAN THREE-MILLION-DOLLAR DEFICIT.

THE Pan-American Exposition closed its gates on November 2 with a financial deficit of more than $3,000,000,—a result that calls forth many expressions of regret, tho it was not unexpected. The stockholders, it is believed, will not receive anything for the $2,500,000 which they paid in to make the exposition possible, and the issue of $500,000 second mortgage bonds will be defaulted, in addition to about twenty per cent. of the first mortgage bonds. The loss of the contractors is estimated at $1,000,000, and many lawsuits are being brought against the Exposition Company.

Many explanations are given by the newspapers to account for this financial failure. "The whole exposition business has been heavily overdone," remarks the Boston *Journal*, which predicts for the coming Charleston and St. Louis expositions the same fate as that which has befallen the Pan-American. "White cities and Rainbow cities are well enough once in a decade," adds the Tacoma *Ledger*, "but there is no demand for a steady succession of them." The Cleveland *Leader* says:

"Some fatally potent influences operated against the enterprise from the day its gates were opened. The chief of these was the extreme backwardness of the exposition at the time when it ought to have been finished. Early visitors went away with a grievance, to vent their disappointment at home, and they did much to keep people away from Buffalo all through the season. There was long uncertainty as to the time when the Exposition would be really finished, and its early incompleteness threw more or less discredit upon the entire undertaking, all summer.

"In the fall came the assassination of the President, on the Exposition grounds, to blight what might have been the best weeks of the Pan-American enterprise. In the spring the weather was bad, much of the time, and added to the demoralized appearance of unfinished buildings and grounds. In midsummer a period of unusual heat, which made sight-seeing too oppressive to be attractive to most persons, added to the disadvantages of the enterprise, which surely deserved better fortune, from the business point of view, than it has achieved.

"These have been the principal reasons for the comparative pecuniary failure of the Pan-American Exposition. They show what dangers must be faced by the men who undertake to create and manage great exhibitions of the arts and industries of the world, and they contain a lesson or two for the promoters and officials of other like enterprises, such as the great exposition to be held in St. Louis two years hence."

Even in spite of the financial loss, Buffalo will gain largely by the enterprise, declares the Philadelphia *Press*, for "the city has been advertised, a new life infused into all its channels, and several million dollars have been left there by visitors." Says the Minneapolis *Journal*:

"Very few expositions have ever paid a net profit. Only one of the Paris exhibitions ever paid a substantial profit. The last one came out with an adverse balance-sheet. In this country it is of record that most of the expositions have failed to pay interest and dividends out of net profits. The Philadelphia centennial pulled through because of the interest in the occasion, which was of the red-letter order. The white city at Chicago turned out a balance on the wrong side, and the New Orleans and Atlanta enterprises of the kind resulted in the same way. The Trans-Mississippi Exposition at Omaha was a notable exception and financial success. . . . . .

"Altho so many of these expositions have not returned net profits, they have indirectly conferred benefits upon the business communities in which they are held. They are educators of the people, who are brought in touch with new processes of manufacture, new minerals, new easements of manual operations, new

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triumphs of science and art. There is little doubt that the first real international exhibition, that in London in 1851, was a decided stimulus to industrial and scientific progress. It was a financial, artistic, social, and commercial success. Every well-ordered exposition since has been more or less a public if not in every instance a financial success."

About 8,300,000 people in all visited the Exposition, and it is remarked that they probably spent in Buffalo an aggregate sum of money far exceeding the $3,000,000 deficit.

GENERAL MILES AND THE CANTEEN.

GENERAL MILES'S recommendation, in his annual army report, just issued, that no attempt be made to repeal the anti-canteen law recently passed by Congress has created not a little surprise, especially in view of the fact that it is said by some to indicate a "change of heart," when compared with his previous views on this subject. General Miles himself denies that he has materially changed his views on the canteen question, and points out that as early as 1876 he is on record as being opposed to the sale of alcoholic liquors in the army. Speaking of the new law in his report, he says:

"It is believed that no injury has resulted thereby, and that the law has, in the main, been beneficial. The army is composed principally of young men, who have not formed the habit of using liquor, and altho the majority of the enlistments actually occur in large cities, as the recruiting-offices are principally located there, a large percentage of the men come from homes in the country and small towns and villages in every part of the United States. The prediction that the change would prevent enlistments and increase desertions has not been fulfilled. Since the law was approved, namely, on February 2, 1901, the recruiting-stations have been thronged with men seeking enlistment for the service, 25,944 men having enlisted since that date, and the percentage of desertions is now far less than in former years. Desertions most usually occur during the first six months of enlistment, and a much larger percentage of enlistments have been made during the last six months than heretofore. In many cases the men that have deserted belong to a class whose presence in the service was not desirable under any conditions, but whose real character was not known at the time of enlistment."

This statement by General Miles is hailed with enthusiasm by the temperance reformers; and *The New Voice* (Chicago) points out that his testimony only supplements the views such men as Generals Wheeler, Shafter, Daggett, and others. "The canteen is dead," it says; "for months past its only hope of continued existence has rested in a vicious propaganda, the only element of whose strength was vociferous falsehoods. A brave, unimpeachable soldier has thrust his pen through the center of these falsehoods, and has thus rendered to his country as valuable a service as he ever rendered with his sword."

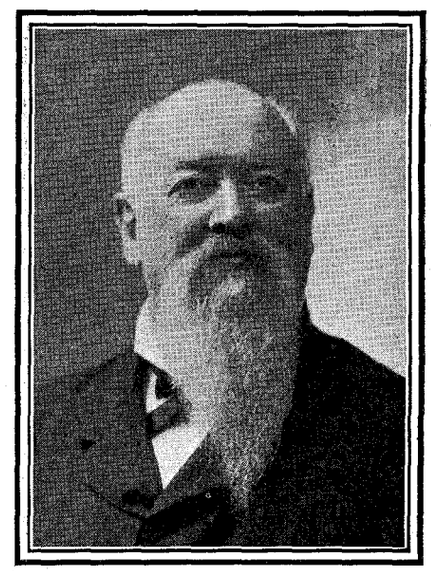
In army circles, on the other hand, the declaration of General Miles does not seem to have won approval, and *The Army and Navy Register* remarks that "with the majority of army officers in favor of the canteen for the very good reasons they are able to give, there is not likely to be a change of opinion in the service on account of General Miles' advocacy of the existing law."

In the press at large, which has been inclined, on the whole, to take a view unfavorable to the anti-canteen law, General Miles's attitude was evidently unexpected, and the New York *Times* voices a general sentiment when it says that the outside public will need to have access to more expert testimony and to the facts now being collected on this subject by the War Department, before coming to a final conclusion. The Boston *Journal* believes that the conclusions of a commanding general are "more likely to be fair and accurate than those of his subordinates, whose vision is limited to a single post or a single division or department." The New Orleans *Times-Democrat* says:

"General Miles's name and influence will make the task of getting the present anti-canteen law rescinded a matter of considerable difficulty. But on the other hand the vast majority of the army officers can have no other cause for their advocacy of the canteen than the improvement of the morale and discipline of the soldiers—which they allege; and they undoubtedly have immeasurably better means of knowing what the effect of the canteen on that morale and discipline is than outsiders."

Captain E. C. Brooks, of the Eleventh Cavalry, writes to the New York *Evening Post* supporting the position taken by Generals Miles and Daggett, and declaring that "the army will improve steadily if it is let alone from now on, if no beer is put on sale hereafter, and its officers set a good example." As against this testimony must be set the annual report of Inspector General J. C. Breckinridge, in which are quoted the views of a number of prominent army men on the canteen. Colonel Burton (Cuba) says: "Officers generally complain that the elimination of beer has worked a hardship on the soldier and has been detrimental to good order and military discipline." Lieutenant-Colonel Read (Dakota) reports that "the consensus of opinion is that the canteen feature promotes the morals, temperance, discipline, and health of the men." Colonel Sanger (Philippines) reports: "The suppression of the canteen has practically suspended all post exchanges in these islands, and until officers and enlisted men can adapt themselves to the change it is not probable that they will be reestablished."

Senator Jones of Nevada Again a Republican.—The announcement by Senator Jones, of Nevada, that he returns to the Republican party because he believes the free-silver issue is dead, is greeted by the Republican papers as an indication that the Democratic party is without an issue, and is disintegrating. The Senator declares that his views on bimetalism were correct in 1896, but that the enormous increase in the production of gold, unforeseen then, has accomplished what bimetalism would have accomplished, and as the world is assured a sufficient supply of money, he will drop the fight for free silver and rejoin his old party. The New York *Journal of Commerce* does not express much confidence in the stability of the Senator's convictions. It says:



SENATOR JOHN PERCIVAL JONES.

"The fact about Mr. Jones is that he has not long been a bimetalist, and that in the course of his public career he has been everything on the currency. Twenty-seven years ago he was one of the leading advocates in public life of the resumption of specie payments on the gold standard, and he induced President Grant to veto an inflation bill that Congress sent to him. A dozen years ago he was a champion of fiat money and made a long speech in the Senate in support of the proposition that anything which bore the stamp of the United States Government would circulate at its face value, and the idea that currency ought to possess intrinsic value was an ancient delusion. Since

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then he has been a leader in the fight for the free coinage of silver. It was a colleague of his who said, apropos of the Senator's fiat-money speech, that the Nevada Senator's currency views reflected his financial condition from time to time. If that be correct, we may infer from the Senator's willingness to rejoin the gold-standard party that he is now basking in the genial warmth of the sunlight of prosperity."

TAXATION OF FRANCHISES IN ILLINOIS.

THE decision of the supreme court of Illinois, enforcing the tax assessment upon the capital stock and franchises of twenty local corporations which have hitherto been taxed only on their tangible property, is regarded as one that is likely to have momentous results, not only in Illinois, but in other States. The corporations affected are street-railroad, gas, electric, and telephone companies operating under a municipal franchise in the city of Chicago. Broad as is the sweep of the decision in itself, it is believed that its logical results will be even greater. It is argued that the decision really applies to all kinds of corporations and may lead to the collection of back taxes. The following account of the events leading up to the decision is taken from the Baltimore *Herald*:

"About two years ago the Chicago board of education reduced the salaries of the public school-teachers, stating that the condition of the city's finances made this action necessary. The teachers declared that if taxes were paid upon all of the taxable property in the city it would not be necessary to cut their earnings, and in a practical manner set about securing facts and figures which would sustain their contention.

"A committee of teachers was appointed to make an investigation of the city's tax digest, and as a result of their labors, which extended through a period of several months, they made out and presented to the state board of tax equalization a list of properties upon which it was alleged taxes had not been paid in accordance with the law.

"The board of equalization refused to demand the payment of taxes alleged to be due upon these properties, and the teachers secured from a circuit court a writ of mandamus requiring the levying of taxes according to their list. An appeal was taken from the decision of the circuit court in granting the mandamus, but the supreme court has affirmed this decision. The value of the property affected is alleged to be more than $235,000,000, and if the taxes are finally collected $8,000,000 will be added to the revenues of the State of Illinois and $2,000,000 to the treasury of the city of Chicago.

"The Chicago teachers have won a victory, but what is of more importance is that a new and promising chapter is added to the long history of the fight upon municipal tax-dodgers. Every division of government, from that of the militia district up to the federal Government, has been continually seeking to solve the problem of forcing all taxable property to bear its proper share of the burden of sustaining the Government. The Illinois decision is the greatest achievement so far in this matter."

"The decision is generally regarded as the most sweeping, most far-reaching, most important utterance ever delivered by the supreme court of this State," remarks the Chicago *Record-Herald*. "One effect it will have," says Mayor Harrison of Chicago, "will be to squeeze a lot of 'water' out of the stock of various corporations, and it may drive some of them out of the State to fairer climes—New Jersey, for instance." It is probable, in the opinion of the Kansas City *Star*, that the decision will encourage suits in other States to enforce the taxation of franchises. "It makes a big difference," continues the same paper, "whether merely the lands, buildings, and machinery of a corporation are appraised, or whether the assessment covers the estimate of what its property, good-will, and franchise rights could be sold for." The Philadelphia *Public Ledger* says:

"It is eminently reasonable and just that corporations which enjoy franchises, and by reason of those franchises derived from the public, earn enormous dividends, should bear their fair proportion of taxation. Many persons have been inclined to believe that some great corporations or trusts have reached the point where they are beyond the reach of the public and are uncontrollable. The Illinois decision will go far to modify that notion. All corporations are subject, or may be made subject, to just taxation, and to investigation; and the taxing power is in the hands of the people."

The Chicago *Inter Ocean* calls attention to the fact that the recent Ford bill for the taxation of franchises in New York State was intended to accomplish a result similar to that achieved by the Illinois law. "This is the kind of equal taxation that the people of New Jersey have been demanding for years," adds the Newark *News*, "but not with sufficient vigor to secure compliance by the legislature." The decision awakens special interest in Ohio, where Mayor Johnson is making a determined fight for "equal taxation." "The Illinois decision," says the Cleveland *Plain-Dealer*, "furnishes a precedent for action in Ohio. It bears directly at all points upon the situation in this State. It upholds the position taken by Mayor Johnson and the Democratic candidates for the legislature in this country."

The language of the decision of the Illinois court is technical and covers the case very fully. The method of assessing the valuation of the property of corporations for tax purposes under the new ruling is thus defined:

"In making the assessment of the capital stock of corporations, including franchises, it is proper to add the market or fair cash value of the capital stock to the market or fair cash value of the debt of the corporation (excluding from such debt the indebtedness for current expenses), and to deduct from the result the aggregate amount of the equalized or assessed valuation of all the tangible property of said corporation, and one-fifth of the remainder would be the net assessed valuation of the capital stock, including franchises, over and above the assessment of its tangible property. The method thus pointed out of obtaining the cash value of the capital stock, including franchises of corporations, for the purpose of taxation has been in force in this State for many years, and has been approved by the courts, both state and national, and was a proper rule for the board to follow in assessing the capital stock, including franchises of corporations, for the purpose of taxation."

TOPICS IN BRIEF.

DOES General Alger throw in a can-opener with every copy of his book?—*The Los Angeles Times.*

GENERAL BULLER will never be converted to the theory that talk is cheap.—*The Washington Star.*

WE dread to think of the number of negro babies that will be named Theodore after this.—*The Atlanta Journal.*

TURKEY is not the only turkey which is commencing to attract attention just now.—*The Seattle Post-Intelligencer.*

ENGLAND need not feel stuck up over its Boer war. Our insurrection in Samar is not so insignificant.—*The Chicago News.*

GENERAL BULLER must feel something as he did in the old days after he had run into a detachment of Boers.—*The Salt Lake Herald.*

SOME enterprising publisher should secure the publication rights to "The Letters of Pat Crowe to the Omaha Police."—*The Denver Republican.*

IT is possible to believe that Thomas Platt sometimes regrets ever having insisted that Mr. Roosevelt be made Vice-President.—*The Washington Star.*

WHERE is old Caitiff Flight that Maclay had so much to say about? He doesn't seem to have figured in the court of inquiry at all.—*The Chicago Record-Herald.*

LATE advices from the interior of South Africa indicate that General Botha has not yet been apprised of his capture by the Britons.—*The St. Louis Globe-Democrat.*

THERE was a time in the history of this country when Washington could eat dinner in the White House without exciting a particle of commotion.—*The Kansas City Journal.*

FIGURATIVE.—This loop has been a precious morsel to the Sampsonites, and to have it coiled about their own necks so neatly will be an awful blow.—*The Baltimore American.*

IT is reported that Admiral Sampson is unable to use his voice. If our naval officers generally had been afflicted that way it might have been better all around.—*The Kansas City Journal.*

THE Gothamite who called New York City "Getage" as distinguished from "Wantage" has a genuine inspiration. The title ought to stick as long as Croker does.—*The Chicago Tribune.*

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LETTERS AND ART.

THE FUNCTION OF THE POET IN AMERICAN LIFE.

MR. EDWIN MARKHAM does not share the fear, not infrequently expressed, that poetry is to be "sponged out by the hand of science," nor the belief that the world of poetry has been exhausted by the poets themselves. On the contrary, he thinks that the poets have so far merely touched the fringe of our national life, and that there is a very important work which none but the poet can do in welding and unifying the mixed elements that constitute both the peril and the promise of our future as a nation. Mr. Markham's views are written for a volume on "Careers for Men and Women" that is to form one of a series of books being prepared by the publishers of *Success*, and to be known as the "Success Library." He writes:

"Humanity is infinite, nature inexhaustible; the world is still young, wonderful, unfathomable. In spite of the searchlight of science, life is still veiled in immense mystery. Who has uttered all the secrets of the sea, all the confidences of the stately, still, primeval woods? Who has given us all the youth and wonder of the morning? Who has pillaged all the flaming beauty of the sunset? And has not the heart of man grown yet deeper, more unsearchable, with the process of the suns? Shall poetry perish? No! we have had as yet but the first few golden syllables of the inexhaustible Song of Life,—the song from which the worlds arose."

In his true function, the poet, Mr. Markham insists, is one of the substantial forces in the world movement, as essential to the growth and glory of a people as is a blossom to the pomegranate. To the poet the world is not substance, but symbol. Therefore he is forever pressing on through the shows of things to the significant, the permanent, the universal behind them. His report is truer than history and deeper than science. A page of Homer or a canto of Dante gives us a deeper insight into Greek life, and more of the heart of "the ten silent centuries" than do long chapters of Grote and Buckle. "Of all the writers under the sun," says Sir Philip Sidney, "the poet is least a liar."

Of the poet's future mission in America, Mr. Markham writes as follows:

"The people of America are made of the mixings of all tribes of men. This blending of many nations into one new nation gives a fresh impulse to literature, a new spirit to poetry. Out of this melting-pot of the race, with its traditions, its superstitions, its nobilities, its vulgarities, its seething potentialities of good and evil, must come an organic unity, a new type of man. And it is the flame and hammer of imagination that must accomplish this mighty mixing and molding. Through the power of imagination God made and poised the worlds. Through the power of it men and nations are banded and held in social unities. . . . It is the imagination that must shape the plastic clay of our commonwealth into a stuff that will endure the chances and changes of time. . . . As a nation we are only in the youth of things. It was but yesterday, as run the calends of time, that we set our adventurous faces toward this Western wilderness. It was but yesterday that the little brigs of England folded weary wings at Plymouth Rock, and the caravels of Spain went blundering up the coast of the Californias. Brief as our past is, it nevertheless holds men and events worthy of song and story. Thus far we have an epic for the Indian, a genial rime for the Yankee, a pastoral for the Puritan, a dithyrambic for the 'Camerado.' But there wait unsung many an idyl and many an epic of the home-making of the Pioneer, of the gold-seeking of the Argonaut, of the passing of the Spaniard, of the chaining and unchaining of the African.

"But if America has no spacious past, she has a spacious future. She has a Messianic mission to the nations of the earth. What poet's heart can fail to believe that she has been reserved to these later ages by the higher Power for some vast purpose, some transcendant manifestation? Here certainly is to be worked out the highest freedom the world has ever known."

A PREHISTORIC ART-GALLERY.

A REMARKABLE collection of prehistoric drawings or rock-engravings, representing animals, has been discovered on the walls of a cavern in Combarelles, Dorogne, France, by Dr. Capitan. Other caverns in this region have yielded similar finds, but this is of unusual richness. The engravings cover both sides of a rocky passage for nearly 300 feet. Says a contributor to *La Nature* (Paris, October 5), in a description of this prehistoric art-gallery:

"Messrs. Capitan and Breuil have examined one by one all these figures, some of incredible clearness formed of deeply incised lines, others of lighter marking but easily followed. Some are graved on the living rock, while others—and this is quite novel—are quite covered with a stalagmitic deposit that fills the lines and forms a sort of glaze over the drawing. Sometimes the stalagmite is thicker and hides the lines. The authors have recognized 109 absolutely clear figures, without counting innumerable marks, parts of animals, and uninterpretable combinations of lines. Probably other figures will be found among these.

"These 109 figures include 64 entire animals and 45 heads. Among the former the drawing is of varied merit, but many are of a perfection of design so great that it is easy at once to recognize the animal represented.

"The authors have indicated only absolute identifications. Thus they report 19 unidentified animals; 23 horses, some of them admirably drawn, . . . and others differing from our modern horse by the curved neck with straight mane and by the low-growing tufted tails; 3 oxen . . . with long horns; 2 unmistakable buffaloes; 3 reindeer, finely drawn with all the details of the horns; and finally—the most curious discovery of all—14 representations of mammoths, so clearly drawn that there can be no doubt about them. . . . The long hair marked on the rock by numerous striations, the high forehead with its median concavity, the long-curved tusks, the great trunk, either pendant or curved to the rear, the typical feet—all are rendered with an extreme care that will allow a separate study of numerous points of detail. . . . . .

"Such are the figures, whose great antiquity can not be doubted—the evident work of artists reproducing, with perfect fidelity and astonishing technical skill, the animals that they saw. It may be understood that, apart from its archeological value, this discovery may give, with detailed study of the figures, precious information about a number of the animals then living, which naturally could not be obtained alone from the study of their bones."—*Translation made for* THE LITERARY DIGEST.

IS ART BORN OF UTILITY?

FURNITURE and utensils—things which exist because we require them, which we know because we use them—are, in the view of a recent writer, "Vernon Lee," the types of all really great works of art. The formula of the matter is thus stated by her in *The Contemporary Review* (September):

"While beauty has always been desired and obtained for its own sake, the works in which we have found beauty embodied, and the arts which have achieved beauty's embodying, have always started from impulses or needs, and have always aimed at purposes or problems entirely independent of this embodiment of beauty."

And so, she argues, every one of the great creative activities which we call art is connected and replenished with life by usefulness. She finds pretty much everything useful: "The sonnet or the serenade are useful to the romantic lover in the same manner that carriage-horses and fine clothes are useful to the man who woos more practically minded ladies. The diamonds of a rich woman serve to mark her status quite as much as to please the unpleasable eye of envy; in the same way that the uniform, the robes and vestments, are needed to set aside the soldier, the magistrate, or priest, and give him the right of deal-

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ing *ex officio*, not as a mere man among men." She gives her view of how the spirit of art for art's sake came to exist:

"Indeed, one additional reason why, ever since the eighteenth century, art has been set up as the opposite of useful work and explained as a form of play (tho its technical difficulties grew more exorbitant and exhausting year by year) is probably that, in our modern civilizations, art has been obviously produced for the benefit of the classes who virtually do not work, and by artists born or bred to belong to those idle classes themselves. For it is a fact that, as the artist nowadays finds his public only among the comparatively idle (or, at all events, those who actively distribute wealth in their own favor rather than create it), so also he requires to be, more and more, in sympathy with their mode of living and thinking: the friend, the client, most often the son, of what we call (with terrible unperceived irony in the words) *leisured* folk. . . . It is not very comfortable, nowadays, to be an artist, and yet possess a mind and heart. And two of the greatest artists of our times, Ruskin and Tolstoy, have done their utmost to make it more uncomfortable still. So that it is natural for our artists to decide that art exists only for art's own sake, since it can not nowadays be said to exist for the sake of anything else. And as to us, privileged persons, with leisure and culture fitting us for artistic enjoyment, it is even more natural to consider art as a kind of play: play in which we get refreshed after somebody else's work."

And yet, questions the writer, "are we really much refreshed? . . . Can we get the full taste of pleasure sought for pleasure's own sake? And is not happiness in life, like beauty in art, a means rather than an aim: the condition of going on, the replenishing of force; in short, the thing by whose help, not for the sake of which, we feel and act and live?"

She answers her questions in a second article (*Contemporary Review*, October):

"The initiation and training, the habit of understanding given qualities of form, the discrimination and preference thereof, have come, I maintain, as a result of practical utility. Or rather, out of practical utility has arisen the art itself, and the need for it. The attention, the familiarity, which made beauty enjoyable had previously made beauty necessary. It was because the earthenware lamp, the bronze pitcher, the little rude household idols, displayed the same arrangements of lines and surfaces, presented the same patterns and features, embodied, in a word, the same visible rhythms of being, that the Greeks could understand, without being taught, the temples and statues of Athens, Delphi, or Olympia. It was because the special form qualities of ogival art (so subtle in movement, unstable in balance, and poignant in emotion that a whole century of critical study has scarce sufficed to render them familiar to us) were present in every village tower, every window-coping, every chair-back, in every pattern carved, painted, stenciled or woven during the Gothic period,—it was because of this that every artisan of the Middle Ages could appreciate less consciously than we, but far more deeply, the loveliness and the wonder of the great cathedrals. Nay, even in our own times we can see how, through the help of all the cheapest and most perishable household wares, the poorest Japanese is able to enjoy that special peculiarity and synthesis of line and color and perspective which strikes even initiated Westerns as so exotic, far-fetched, and almost wilfully unintelligible."

This is a better art spirit than that of "art for art's sake," urges "Vernon Lee":

"Art for art's sake! We see it nowhere revealed so clearly as in the [Paris] Exhibition, where it masks as 'Decorative Art.' Art answering no claim of practical life and obeying no law of contemplative preference, art without root, without organism, without logical reason or moral decorum, art for mere buying and selling, art which expresses only self-assertion on the part of the seller, and self-satisfaction on the part of the buyer. A walk through this Exhibition is an object-lesson in a great many things besides esthetics; it forces one to ask a good many of Tolstoy's angriest questions; but it enables one also, if duly familiar with the art of past times, to answer them in a manner different from Tolstoy's. One carries away the fact, which implies so many others, that not one of these objects is otherwise than expensive; expensive, necessarily and intentionally, from the rarity both of the kind of skill and of the kind of material; these things are reserved by their price as well as their uselessness for a small number of idle persons. They have no connection with life, either by penetrating by serviceableness deep into that of the individual; or by spreading, by cheapness, over a wide surface of the life of the nations."

It is difficult, this writer goes on to say, to propose a remedy or to foretell in detail a cessation of "the special esthetic maladjustment of our times, by which art is divorced from life and life from art." But, she observes, we can, in some slight measure, foretell one or two of the directions in which our future artistic readjustment is most likely to begin:

"Such a direction is already indicated by one of our few original and popular forms of art: the picture-book and the poster which, by the new processes of color-printing, have placed some of the most fanciful and delicate of our artists—men like Caldecott and Walter Crane, like Cheret and Boutet de Monvel—at the service of every one equally. Moreover, it is probable that long before machinery is so perfected as to demand individual guidance, preference, and therefore desire for beauty, and long before a corresponding readjustment of work and leisure, the eye will have again become attentive through the necessities of rational education. The habit of teaching both adults and children by demonstration rather than precept, by awaking the imagination rather than burdening the memory, will quite undoubtedly recall attention to visible things, and thereby open new fields to art: geography, geology, natural history, let alone history in its vaster modern sociological and anthropological aspect, will insist upon being taught no longer merely through books, but through collections of visible objects; and, for all purposes of reconstructive and synthetic conception, through pictures. And, what is more, the sciences will afford a new field for poetic contemplation; while the philosophy born of such sciences will synthetize new modes of seeing life and demand new visible symbols."

The conclusion reached in the article is that "all spontaneous and efficient art is *the making and doing of useful things in such manner as shall be beautiful.*"

HAS YALE FAILED IN LITERARY ACHIEVEMENT?

AT the Yale Bicentennial an address was made by Daniel C. Gilman in which he gave a survey of the service of that university to science and letters. It has been remarked that in one respect Professor Gilman seemed to admit Yale's failure to win a full share of glory. *The Independent* (October 31), calling attention to this point, says:

"President Gilman was compelled to confess that in pure literature Yale could present no such long and brilliant list of historians and poets as could Harvard, and he suggested that this may be due to the fact that Yale training has tended to the development of strength rather than of grace. This may be a partial explanation. Read the list of Yale's poets, Hillhouse, Percival, N. P. Willis, John Pierpont, Ray Palmer, Edward R. Sill—there is no Emerson or Lowell or Holmes among them. And historians, Stiles, Benjamin Trumbull—we have to turn to ecclesiastical history and nominate Fisher, to find one to follow Harvard's line of Bancrofts and Prescotts. The explanation is found in part in the persistence with which Yale has held to the purpose expressed in her first charter, 'for public employment both in church and state.' Yale has held her students to the idea of culture, or, still more, of learning, only for service. The students have felt that they must be doing something for the world. So they have been great teachers, great statesmen, great jurists, great preachers, but hardly great in the fields that record the doings of other men. They have had, perhaps, too much of the thought of Alexander, that it were better to be Achilles than Homer."

The same writer observes, however, that if Yale has not been producing poets and historians, she has been the mother of edu-

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cational institutions. And in this respect, he says, Yale has been more useful than Harvard:

"It is out of Yale that the impulse has gone to sprinkle the country with colleges, and that has come largely out of her religious purpose to serve the nation. When Harvard lost her religious intensity she lost also the power of reproducing herself. Hardly a college can be mentioned these seventy-five years that is the daughter of Harvard; scores are the children of Yale.

"'Brain and brawn—Hadley and Cook' was the legend on one class banner. 'Yale grit' has won many victories. If we can judge from the grace and beauty of this bicentennial celebration, Yale will in her third century compete with Harvard and the younger universities in the humanities and the amenities of literature, as well as in the tasks of statesmanship and religion, while Roosevelts set the example of strenuousness to fair Harvard and the nation."

GHETTO WRITERS OF THE "EAST SIDE."

WE have already had occasion to call attention to the recent development, on the "East Side" of New York, of a distinctive Yiddish literature, with its dramas and comedies, its periodicals (including five dailies, seven weeklies, and numerous monthlies), and its fiction. The growing interest in this development finds expression again in an article by Hutchins Hapgood (*The Bookman*, November) on Yiddish sketch-writers, who contribute to the periodicals already noted pictures of East Side life as the Russian Jews find it. The same somber spirit is manifested, we are told, that appears so conspicuously in the Yiddish dramas (see THE LITERARY DIGEST, September 14). They are close, faithful, unhappy realists, these writers, with their art formed apparently on the intense style of modern Russian fiction. Mr. Hapgood gives his general impression in these words:

"The conditions under which the children of Israel live in New York, their manners, problems, and ideals, appear, if not with completeness, at least with suggestiveness, in these short articles, usually in fiction form, the best of them direct, simple, and unpretentious, true to life in general and to the life of the Russian Jew in America in particular. The sad aspect of life predominates, but not through conventional sentimentality on the part of the writers, who are not aware that they are objects of possible pity. They merely tell without comment the facts they know. For the most part, those facts are gloomy and sordid, often lightened, however, by the sense of the ridiculous, which seldom entirely deserts the Jew; and as likely as not rendered attractive by feeling and by beauty of characterization."

LIBIN.

Getting closer to the personality of these writers, Mr. Hapgood has this to say about one of their number named Libin:

"He occupies the same general position among prose writers that Morris Rosenfeld does among poets. Like Rosenfeld, he has been a sweat-shop worker, and, like him, writes about the sordid conditions of the life. The shop, the push-cart pedler, and the tenement-house mark the range of his subjects; but into these unsightly things he puts constant feeling and an unfailing pathos and humor. As in the case of Rosenfeld, there are tears in everything he writes; but, unlike Rosenfeld, he also smiles.

GORIN.

He is a dark, thin, little man, as ragged as anybody, with plaintive eyes and a deprecatory smile when he speaks. He is uncommonly poor, and at present sells newspapers for a living and writes an occasional sketch, for which he is paid at the rate of $1.50 or $2 a column by the Yiddish newspapers. He is able to produce these little articles only on impulse; and, consequently, altho he is one of the more prolific of the sketch-writers of the quarter, he writes for relief rather than for income. . . . Libin lives with his wife and child in a tenement-house in Harlem, where he has continually before his eyes the home conditions which form the subject of so many of his sketches."

Here is an abstract of one of Libin's sketches called "The New Law," which gives one aspect of the life of a sweat-shop family. The tailor has just heard of the law limiting the day in the shop to ten hours and forbidding the men to do any work at home:

"The tailor goes home earlier than usual that night, about ten o'clock, with the customary bundle of clothes for his wife and children to work over. He is tired, distressed, and irritated at the thought of the law. He finds his wife and ten-year-old daughter half asleep, as usual, but yet sewing busily. They, too, are pale and tired, and near them on the lounge is a sleeping baby; on the floor another. The little girl tries to hide her drowsiness from her father, and works more busily than ever.

"'Why are you back so early?' asks his wife.

"'Pretty soon,' he replies morosely, 'I'll be back still earlier.'

"'Is work slack again?' she asks, her cheek growing paler.

"'It's another trouble, not that,' he says. 'It's a new law, a bitter law.' To his little daughter he adds: 'Sleep, child, you will soon have time to sleep all day.' His ignorant wife does not understand. 'A new law? What is that? What does it mean?' she asks. 'It means that I can work only ten hours a day.' Then they calculate how much money he can make in ten hours. Now he works nineteen hours, and they have nothing to spare. Under the new law he will be idle seven or eight hours a day. What will they do? She thinks the boss must be responsible for the terrible arrangement, for does not all trouble

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come from the boss? He is irritated by her simplicity, and she begins to weep. The little girl is overjoyed at the thought that she will no longer have to work, but tries to conceal her pleasure. The laborer, moved by his wife's tears, endeavors to comfort her. 'Ah,' he says, 'it's only a law! Two years ago there was one like it, but the work went on just the same.'"

When humor plays a part in these sketches it is at best of a "sad" sort. Mr. Hapgood illustrates this point as follows:

"'She Got Her Prize' is the title of a sketch in which unexhilarating comedy predominates. A laborer borrows some clothes to go to a party. In his absence his wife sells a number of rags to the old-clothes man, who innocently takes off her husband's only suit, carelessly put near the bundle he was to carry away. The husband does not notice the loss until the next day, when he has nothing to wear, can not go to the shop, and so loses his job. 'Betty' is the story of a girl who falls sick just before the day set for her wedding, and is taken to the hospital. The sketch pictures her in bed, reading a farewell letter from the lover who has deserted her. 'Misery' is a prose poem, written by Libin when his child died. It has no plot, is merely the outcry of a simple, wounded heart, telling of pain, longing, and wonder at the sad mystery of the world."

Of Gorin, another Ghetto writer, Mr. Hapgood writes:

"He has been the editor of several Yiddish papers in the quarter, and has contributed to nearly all of them. Of these stories of Gorin's which touch the Russian-Jewish conditions in New York, 'Yom Kippur' is one of the most notable. It is the tale of a pious Jewish woman who joins her husband in America after he has been there several years. The details of the way she left the old country, how she had to pass herself off on the steamer as the wife of another man, her difficulties with the inspecting officers, etc., give the impression of a life strange to the Gentile world. On arriving in America, she finds her husband and his friends fallen away from the old faith. He had shaved off his beard, had grown to be slack about the 'koshur' preparation of food and the observance of the religious holidays, no longer was careful about the morning ablutions, worked on the Sabbath, and compelled her to take off the wig which every orthodox Jewish woman must wear. She soon fell under the new influence and felt herself drifting generally into the ungodly ways of the New World. On the day of the great 'White Feast' she found herself eating when she should have fasted. On Yom Kippur, the Day of Atonement, the sense of her sins overpowered her quite.

"Yom Kippur! Now the children of Israel are all massed together in every corner of the globe. They are congregated in synagogs and prayer-houses, their eyes swollen with crying, their voices hoarse from wailing and supplicating, their broken hearts full of repentance. They all stand now in their funeral togas, like a throng of newly risen dead.

"She grows delirious and imagines that her father and mother come to her successively and reproach her for her degeneracy. In a series of frightful dreams, all bearing on her repentance, the atmosphere of the story is rendered so intense that her death, which follows, seems entirely natural."

ROMAN CATHOLIC LITERATURE IN AMERICA.

IN America the infusion of the Irish element in Roman Catholic literature is doubtless greater than that of the English element. For various reasons, as Father W. H. Kent points out in the Dublin *Review* (October), it is not surprising to find here many conspicuous instances of this. He names in that connection the late John Boyle O'Reilly, the poet-editor of the Boston *Pilot*, who was at once an ex-Fenian exile and a leading light in American Catholic letters. But he proceeds to show that while the Roman Catholic literature of this country contains something of English origin and more that betrays Celtic influence, it has, at the same time, distinctive qualities of its own. "Taken as a whole," he says, "it is neither English nor Irish, but American." To quote his language further:

"It is perhaps due to the pervading influence of the political institutions of the country that the American literature is, if we may so express it, more democratic than that of the Old World. In most European nations, literature is either a monarchy or an oligarchical aristocracy, where the multitude is dominated by the supremacy of one or two great writers. But in America we find a real republic of letters. In the Catholic literature of the country—and the same might be said of the American literature generally—there would seem to be no single author who stands out above his fellows. And, if we are not mistaken, the best of the American writers do not rise to the full stature of the leaders of Catholic thought and letters in Europe, such men as Newman and de Maistre and Möhler. Yet if we look at the excellence of the whole literature, we need not fear to compare it with that of any European nation. Like the land in which it has its origin, it is full of young life and vigor. And there is, indeed, scarcely any branch of literature in which Catholic America can not show some able writers. It has theologians and apologists like Archbishop Kenrick, Bishop Spalding, and Dr. Brownson; poets and essayists like Charles Warren Stoddard and Maurice Egan; and novelists like Marion Crawford. And, as might be expected in the home of progressive journalism, its Catholic periodicals are among the best to be found in any land, or in any language."

Father Kent's article is one of a series in the Dublin *Review*, in which he has been dealing with the Roman Catholic literature of the nineteenth century throughout the world. He takes a look forward to that development of it which our Western conditions may augur, and says:

"Here, as in the older nations of Europe, some excellent work has been done in the course of the past century. But, if we are not mistaken, the Catholic writers and scholars of the Western world may have a yet greater task to accomplish in the new age that lies open before us. The evolution of modern thought, the results of scientific research, and the critical examination of ancient records, have combined to extend the range of human knowledge. But at the same time, they have, as a natural consequence, given rise to more than one perplexing problem in the field of Biblical criticism, or in the borderland of theology and science. To find the true solution for these new problems is one of the chief needs of the hour; and the task has already been attempted by many of our apologists and theologians. But while their zeal is to be commended, there is reason to fear that some of them are hardly alive to the real difficulties of the situation. And it is sometimes forgotten that, in these matters, there is need of something else besides the faith of a loyal Catholic and the learning of an orthodox theologian. If the apologist would enter on his task with any hope of success, he must at least be fairly familiar with the methods and results of scientific research and historical criticism; and cultivate the open spirit of the true student rather than the temper of the controversialist. Now we think it will be found that this modern or scientific spirit is among the most marked characteristics of American thinkers and theologians. And from the nature of the case this is only what might be expected in the land of progress and scientific discovery."

NOTES.

HENRYK IBSEN, as is generally known, was introduced to the English-reading public by Mr. William Archer. According to the New York *Times Saturday Review* (October 19), Mr. Archer is authority for a statement denying all reports of Ibsen's serious illness. "He adds," says *The Saturday Review*, "that Dr. George Brandes [the writer of the private letter about Ibsen's illness referred to in THE LITERARY DIGEST October 12], denies saying that Ibsen would not live through the autumn."

DRAMATIC composition by women is of recent development abroad. In Germany Clara Viebig and Fraulein Rosmer have had successes in presenting characters of strong, self-reliant women on the stage. London *Literature* (October 5) says: "Much interest has been aroused by the new play 'Manoune' just produced at the Gymnase Theater, the first dramatic work of a French woman writer, Jeanne Marni (Mme. Fournier). She is well known as the successful author of sprightly dialogs, and was at one time secretary to *La Fronde*, the Parisian daily paper entirely conducted and written by women. Her three-act play is much more ambitious. Its plot is a peculiar and original, if not a pleasing, one. A servant in the house of Madame Chaisles becomes a mother. The father of the child (who is called Geneviève) is admittedly Madame Chaisles's husband. Mme. Chaisles regards it as her duty to keep the child in the house and constitute herself its civil mother. But tho she does what she conceives to be her duty, her attitude is that of continual reproach; and she reveals no sign of tenderness to the innocent girl Geneviève. The struggle in her mind between duty and repugnance is given with fine dramatic power and extremely careful observation of the life of middle-class homes."

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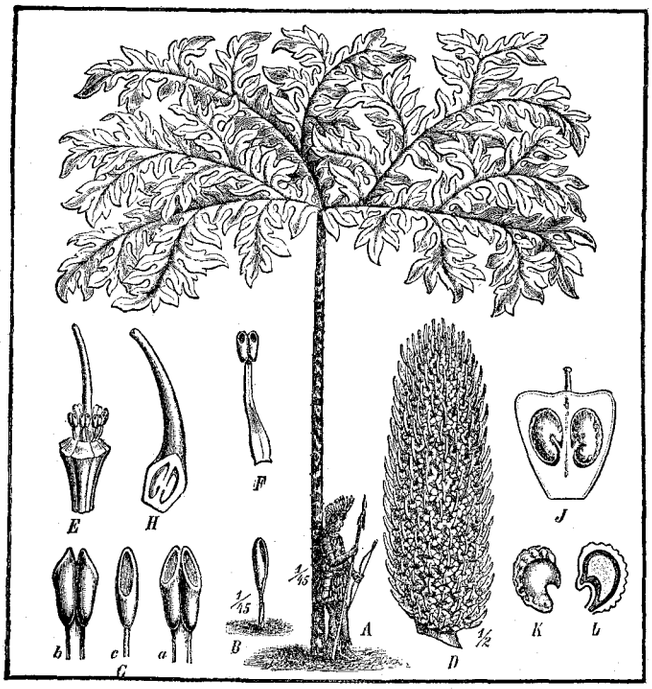
SCIENCE AND INVENTION.

GIANTS OF THE PLANT WORLD.

WHY should some trees and plants, especially in the tropics, overtop all their fellows in so great a degree as to be properly called giants? We are told by M. R. Montclavel in *La Science pour Tous* (September 16) that the reason lies in their adaptation to environment. They are better able, in particular, to get the benefit of sunlight and air, by reason of the arrangement of their branches. We quote a few paragraphs from M. Montclavel's article. He says:



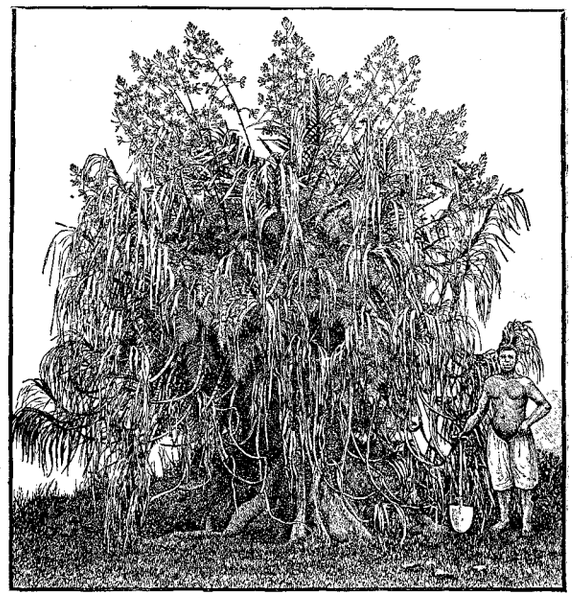
GIANT ARUM OF NICARAGUA.

A, The trunk against which the Indian leans is really a single leaf; *B* represents the spathe of the flower, on the same scale; *D* is the spadix; *E*, the flower; *F*, the stamen; *G*, the anther; *J*, a section of the fruit; *K*, the seed; *L* a section of the seed.

"Giant trees are found chiefly in tropical regions, and nowhere else, if we except the Washingtonias, the Wellingtonias, and the Adamsonias of California, the petrified woods of the Arizona valley, etc. . . . We shall obtain an explanation of this exclusivism by an examination of the origin and environment of tropical vegetation.

"The forests of the torrid zone are not composed of single species or of a limited number of these, as are our European forests; on the contrary, the most diverse species are mingled there in the most capricious and sometimes the most unexpected manner. In Java, for instance, that pearl of the Dutch Malaysian possessions, there have often been brought to the Botanical Garden specimens of trees which have never been met with a second time. More than 1,500 species of trees have been found here, while we in Europe have barely 40.

"From these figures we may judge of the preponderance of tropical arborescent vegetation and of its vitality, which is due to



GIANT ORCHID OF JAVA.

the peculiar surrounding conditions. We shall understand this better by examining some special characteristics presented by these same trees.

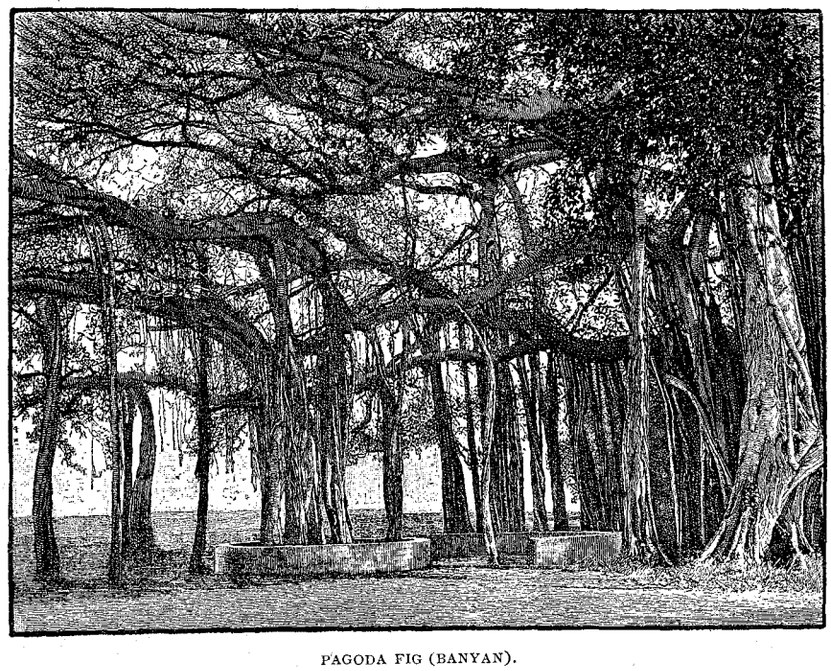
"First there is their great height, then their oddness of formation; some are shaped like an umbrella, so that their extended branches receive a large proportion of sunlight; . . . others have the familiar shape of a branched candlestick . . . which is also a method of securing light for their leaves—an element so necessary in the struggle for existence in the virgin forest. Thus in this strife for air and light the advantage is held by those trees that branch out highest or by those whose branches are directed upward.

"If the tree has a tendency to multiply its branches and to expand laterally, it will fatally compromise the stability of its upper part; but some of these have found a remedy, such as the *Ficus Rumphii*, whose ramifications are enabled to hold themselves up by means of the connections that are made between branches; this peculiarity gives to the tree, when stripped of leaves, a very odd-looking skeleton, which seems more like the work of a human artist than a specimen of nature's handiwork.

"In other trees, such as the banyan, we see roots descending from the upper branches to the ground, to serve as supports, without which this tree could not bear its own weight.

"But it is not only trees that make up the colossi of the virgin forest. There are also herbs, which with us would be called trees were it not for their lack of branches, and which under the generous equatorial sun are very common in the tropical forests.

"For instance, take the case of a plant that often reaches 12 meters [40 feet]—the stature of an oak—but is simply an herbaceous plant, the *Gleichenia dichotoma*



PAGODA FIG (BANYAN).

A single tree with aerial roots, covering a space of 500 yards circumference.

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of Java. Take also the *Dracomium gigas*, the giant arum of Nicaragua, whose petiole, almost as large as a man, is unbroken for several yards above the ground.

"We have seen that there are tropical giants among both trees and plants; now, finally, in order to get a complete idea of the exuberance of tropical vegetation, we must take a look at the flowers. For example, there is an orchid of Java, the *Grammatophyllum*, that has a peculiar feature besides its height—all its flowers open at once as if by the stroke of a fairy wand, and they also wither all together. These strange phenomena are not explained by Messrs. Traub and Smith, who have told us about them."—*Translation made for* THE LITERARY DIGEST.

MRS. PIPER'S REPUDIATION OF SPIRITUALISTIC POWERS.

THE spectacle of a "medium" denying the spiritualistic character of her performances, while those under whose auspices they are held strenuously assert that she is wrong, is now afforded to the public by Mrs. Leonora F. Piper. Mrs. Piper, as will be remembered, has been widely advertised by the Society for Psychical Research, and is noted for the fact that she has inspired numerous men of unquestioned intellect and ability with confidence in her alleged abnormal powers. That she is controlled by disembodied spirits is still the belief of some of these men, notably of Richard Hodgson, secretary of the Society for Psychical Research. Mrs. Piper, however, in a syndicate interview published in the daily press, asserts her opinion that her séances are to be explained entirely by telepathy. The interview with her runs as follows:

MRS. PIPER.
Courtesy of *New York Herald.*

"I must truthfully say that I do not believe that spirits of the dead have spoken through me when I have been in the trance state, as investigated by scientific men of Boston and Cambridge and those of the English Psychical Research Society, when I was taken to England to be studied. It may be that they have, but I do not affirm it. . . . . .

"I must say that after having been associated with the society for about fourteen years I have no more definite knowledge concerning the subject than when I began.

"During the experience of these fourteen years innumerable questions have been asked regarding my belief, some of which I will answer here and now:

"'Are you a spiritualist?'

"No. I have never considered myself one.

"'Have you never had any convincing proof of the possibility of spirit return?'

"I can not truthfully say that I have.

"'Were you ever thrown in company with mediums or spiritualists before you took up this work?'

"I never knew anything about mediums or spiritualism. In fact, the subject never had any attractions for me.

"'Then why have you remained with the society so long?'

"Because of my desire to ascertain if possible whether I were possessed or obsessed.

"'What position do you consider that you have filled with the society?'

"Simply that of an automaton.

"'You say you are not a believer in spiritualism. What, then, is your opinion in regard to the utterances made by yourself while in a state of trance?'

"I have often thought that if I could see myself as others see me, and hear my own utterances, I should be better able to form an opinion.

"Many wise and good people have had sittings with me under the auspices of the Psychical Research Society, and some of them I have asked for an explanation when I came out of the condition. But I have never heard any explanation given which seems to me conclusive.

"For my own part, I can not see how it can be scientifically proved that we can hold communication with the so-called spirit world.

"As St. Paul says, spiritual things can only be spiritually discerned, much less handled."

Says *The Times* (New York, October 24):

"This statement is a very interesting one, and not a little important, not because Mrs. Piper is necessarily or even probably a scientific and therefore trustworthy observer of her own nervous peculiarities, but on account of the light it throws on her character. Up till now there has been no particular reason for supposing her to be unlike other 'mediums.' To be sure, not a few enthusiastic searchers after the occult have declared that her honesty was beyond suspicion, and that in her case the element of intentional deception had been eliminated; but that proved absolutely nothing, for the same things are said of every 'medium' by equally respectable persons. But when Mrs. Piper herself rejects the convenient explanation of 'spirits' for her 'communications,' and by so doing voluntarily tries to step down from the pedestal upon which the eminent 'investigators' have placed her, she presents the strongest of arguments for believing that she has not been trying to bamboozle either herself or others. Her own opinion is said to be that telepathy accounts for all her marvels. That is much the same thing as saying she don't know how to account for them, and it is of no especial importance—of as little, perhaps, as are the conclusions of those who found in her futile chatter about flowers and graves the clear and comforting revelation of a life beyond."

It is asserted by the Philadelphia *Press* (October 21) that while Mrs. Piper's view of her performances and powers is seemingly sincere, it is of no more value than the opinion of any person not a trained investigator of psychological or psychical phenomena. It says:

"One does not go to a patient ill with cancer for an expert opinion on this disease, and pathology as a science exists not through the record of the views of sick people, but from an objective study of the tribulations that the flesh is heir to.

"There is no difference in the case of Mrs. Piper. So far as she has been known to science as a psychic subject she has presented the not unfamiliar phenomenon of a woman who went into trance states, developing in that condition a secondary personality. Mrs. Piper very naturally in explaining the phenomena does not accept the spiritistic view of her mediumship. . . . . .

"As the matter stands to-day, Mrs. Piper is revealed as a woman who without fraud or deceit went into trances, in which trance states she seemingly became possessed of information about the living and the dead, acquired in an apparently supernormal manner. She has now contributed a theory of her own to explain herself, but her theory does not settle the question of her behavior in her trance states in any way."

The Independent (October 31) takes about the same view, tho it thinks Mrs. Piper's statements must be disappointing to her psychic friends:

"It must try the temper even of a scientist to have used 'a human telephone to the spirit land' for fifteen years and then to hear the telephone itself declare that it was short-circuited, and that the other end of the wire instead of connecting with the other world had been grounded in our own earth all the time. However, Mrs. Piper's statement is not in the least a confession of trickery like that of the Fox sisters, and it practically leaves the matter just as it was. Her hits are just as astonishing and

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her misses just as perplexing as before; for telepathy is no more of an explanation than spiritism."

As has been said above, the serious investigators of Mrs. Piper will have none of her explanations. Her statement, which is referred to by some papers as a "confession," has really no such character, as is pointed out by Dr. Minot J. Savage in an interview. Says the New York *Herald* (October 24):

"Dr. Savage said that he had known Mrs. Piper for twenty-five years, having had sittings with her long before the Society for Psychical Research took her up, and he knew that she was perfectly honest. She had made no 'confession,' but had simply explained, as she had many times before, that she believed her powers could be explained on the theory of telepathy.

"Her idea in this connection, he said, was, however, little better than that of any one else who considered the phenomena. She might have a theory, but being unconscious when she makes her revelations, she could have no knowledge as to the source of her power."

Mrs. Piper's statement and her accompanying declaration that she would withdraw from the Society for Psychical Research, and give no more séances, is regarded by the Society's secretary, Dr. Hodgson, as representing merely "a transient mood." He says in an interview: "Very often in the last few years she would get into that state of mind, and, while influenced by this passing mood, she gave the statement to a reporter. . . . Mrs. Piper told me last Thursday that she had given out an article for publication and expressed regret for having done so."

In reply to a question as to whether he still believed Mrs. Piper to be controlled by spirits, Dr. Hodgson said:

"Yes. The spiritistic hypothesis is certainly the most satisfactory. It is more difficult to explain the phenomena through telepathy than it is to explain it by the theory of communication from spirits. In fact, it is practically impossible to explain messages that could not have any relation or connection with the thought of living persons. . . . . .

"There is nothing new in her statement. It is practically what others have told her. While she is an estimable woman in every respect, she has not that quality of intellect which could form the most accurate judgment of her control. She would be unable to judge whether the messages were obtained from living persons, through telepathy, or whether they came from deceased persons."

Mrs. Piper, however, according to the same issue of *The Herald* that contains the above interview, stands to her guns. She says:

"When Mr. Hodgson says that my statement that I would give up sittings and withdraw from the society represents simply a 'transient mood,' and that I had been in that state of mind very often in the last few years, I suppose he refers to the fact that I have several times threatened to leave the society and give no more sittings, but have always allowed myself, in the interests of science, to be persuaded to remain by arguments to the effect that we were perhaps on the brink of discovery.

"This time, however, my decision is final. I shall stand by it and die for it if necessary. I have not regretted it for a moment."

It may be noted that the scientific journals do not discuss this matter at all, as they have never regarded Mrs. Piper and the type of phenomena exemplified by her performances as legitimate objects of scientific investigation.

Vertical Movements of Surface Soil.—A curious investigation, says the *Revue Scientifique*, has been made by Horace Darwin, who has recently described its results to the Royal Society of London. The question that Mr. Darwin originally desired to solve was very simple and was inspired by the researches of his father, Charles Darwin, on earthworms and the part played by them in the burying of objects left on the surface of the ground. It was simply to measure the rapidity with which an object, a stone for instance, placed on the surface of a field, descends by reason of the incessant transportation of earth to the surface. The experiment was of long duration; it was begun on September 5, 1877, at Down, near the residence of the Darwins. The site chosen was a flat pasture, which had been used for the purpose for more than fifty years. The first thing was to get a fixed point by which to measure the displacement. A strong bar of copper was planted in the earth, the lower end being about eight feet below the surface and the upper end serving as the fixed point of mensuration. The movable object was a circular stone in whose center was a hole through which the copper rod passed. In the hole was cemented with melted lead a bronze cylinder from which projected three solid brackets serving as supports for the micrometer used in the measurements.

Mr. Darwin's observations show that the moisture or dryness of the ground has much to do with the result. In a dry season the stone descends, and it rises when the rains come on. In eight years there was a descent of 17.8 millimeters (about ¾ inch). Charles Darwin had observed a slightly more rapid descent, but it took place with smaller objects, which would naturally be buried more speedily. The descent, in the experiment of Horace Darwin, went on with regularity except at the beginning, when it was more rapid. This was doubtless because the descent was hastened at the beginning, and only at the beginning, by the decomposition of the grass on which the stone rested. Afterward this factor naturally played no part.

Mr. Darwin's experiment, the *Revue Scientifique* thinks, is almost as interesting from the new questions that it brings up as from its final result.—*Translations made for* THE LITERARY DIGEST.

HOW MUCH CAN WE SEE?

WHAT is the maximum power of the naked eye? What is the smallest object and the faintest illumination visible to it? These questions are discussed in the journal of the British Astronomical Association by Mr. Edwin Holmes, in a paper that has been reprinted in *Popular Astronomy* (November). Mr. Holmes concludes that in spite of the extraordinary stories of piercing vision that are sometimes told, normal men have pretty nearly the same visual powers. He writes:

"The reply to the question of the smallest visible thing is that there is no assignable limit to the minuteness of visible objects. It is entirely a question of contrast. If an object is sufficiently brilliant on a dark background it will remain visible, however minute it may be. This is easily proved. There are about 3,000 stars visible to the unaided eye at one time, and if all the light of the stars proceeded from these only, the average disk would be less than $\frac{1}{164}$ of a second. A sixth magnitude would be much less, certainly not $\frac{1}{1000}$ of a second, yet this minute object remains perfectly visible because of its brilliancy in contrast with the dark sky."

Mr. Holmes examines in detail the various stories of people who have been able to distinguish with the naked eye the crescent shape of Venus, the moons of Jupiter, Saturn's rings, etc., and concludes that they rest on insufficient evidence. It is a suspicious fact, he says, that no one ever saw these in ancient times, before they were known to exist. People are very apt to see what they think they ought to see. Says Mr. Holmes:

"The exceptional powers of vision attributed to uncivilized men, and to civilized men who pass their lives in the open air, supposing they exist, are easily explained. They are only manifested while looking at familiar things which the supposed possessors of such sight have been long trained to see. The shepherd distinguishes sheep where the town-dweller sees nothing, because the one is accustomed to the place and objects, and the other not. The herdsman distinguishes cattle and the huntsman his prey, because they are practised, and see little differences which, perhaps, they can not describe, but which they perceive almost unconsciously. The sailor and the 'longshoreman detect what the visitor fails to see out on the horizon, and will tell you of the peculiarities of rigging which enable them to distinguish one boat from another. Of course, they are used to these things, and undoubtedly see more, and also guess more, than the casual observer, for in my experience they are not seldom wrong. We have been told of the excellence of the Boer sight compared with

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that of British soldiers; but here, again, the Boer was in a country familiar to him, and its objects familiar, and he was mostly hidden, while the British soldier stood out in the open. Besides, many of the Boers possessed a good pair of binoculars, and having picked up their enemy with them, they could see him after with the unaided eye.

"The extent to which familiarity assists sights is scarcely appreciated, but is easily illustrated. We are all of us accustomed to see English as printed, and we catch, perhaps, three or four lines at a glance. Yet turn that printed page upside down, or turn your own writing upside down, and you can make out scarcely anything except a paper covered with indefinite marks. At a distance at which it is easily read in the ordinary position it will be impossible to read it reversed. The man whose sight is trained in a particular groove always sees more in that groove, and both savage and civilized men are trained in grooves. The civilized man sees what is hidden from the savage, and the town-dweller what is hidden from the shepherd, as well as the reverse."

AUTOMATIC TELEPHONES AND PUBLIC MORALS.

THE introduction of automatic telephone exchanges and the consequent abolition of the central-office operator will result, we are gravely told by *The Electrical Review* (October 19), in an improvement of the public morals. The irate citizen who can not get his connection will have to swear to himself, if he swears at any one, and this, according to *The Review*, is less shocking to the moral sense of the community than to swear at the much-abused "hello girl," who, we are told, is always doing her duty and never merits our censure. Says *The Review*, editorially:

"Most of the trouble incident to the operation of telephone exchanges is due to the carelessness of the public and their lack of cooperation with the exchange force to produce the best results. If one calls for a telephone connection in the average exchange and does not get it within a few seconds, his wrath is generally directed toward the exchange management, whereas the person called may have neglected to answer his call promptly and be really responsible for the delay. The neglect of this important matter—the prompt answering of telephone calls—fairly lies at the bottom of a great deal of the criticism which has been directed in the press and generally toward telephone exchange management.

"Of late years there has been considerable work in the direction of establishing automatic telephone exchanges, in which the functions of the operator are entirely suppressed, the public themselves being their own operators through the agency of certain automatic apparatus grouped at a central point. It will be very interesting in noting the extension of such systems to observe their effect upon the public mind and temper. With automatic apparatus each person perfects his own call and is certain of the moment at which the called subscriber's bell rings. The automatic exchange, being simply a collection of obedient and instantaneously acting machinery, enjoys the same immunity that is supposed to protect corporations who have 'neither souls to damn nor bodies to kick.' In such exchanges, therefore, delays in obtaining through connections will be promptly ascribed to their real causes.

"Seriously speaking, the automatic system, assuming that such a system can be made entirely satisfactory in the matter of giving through connections or indications of busy line, possesses certain very important advantages over any exchange in which there is the human element. For one thing, communications through it are absolutely private; in the second place its educational effect upon users of the telephone will doubtless greatly quicken and improve the service; and in the third place, the public morals will certainly be bettered by a system which brings home to every man his own mistake in getting the right connection. There has been far too much abuse heaped upon the telephone operator. It will be very interesting to see what will be said of telephone-operators which are partly mechanical and which are controlled by the subscribers themselves."

PRESERVATION OF WOOD IN THE TROPICS.

THE ordinary soft wood, such as is used for all ordinary building purposes in temperate climates, is of very limited value in the tropics, on account of its liability to destruction by insects and other pests. It is asserted by Louis Balmes, in *La Science pour Tous* (August 5), that processes for preserving soft wood by impregnating it with antiseptics will prove of the greatest consequence in the administration of tropical colonies. Says M. Balmes:

"Wood is the basis of all colonization; it furnishes the chief materials of life and of the arts. But woods in moist and warm regions are divided into hard and soft woods; that is to say, into woods that are utilizable with difficulty and woods that can be easily worked. . . . The soft woods, which may be called the practicable woods, which can be worked with common tools in the ordinary inexpensive way, are, in the colonies, the prey of ferments, insects, worms, and all the tiny parasites engendered by the climate.

"Nevertheless, as these soft woods are of rapid growth—so much so that we can have in six or seven years trees of proper size for use in building railroads and telegraph lines, for equipping mines, etc.—it is to the soft woods that we must turn for use in the colonies and in all vast abandoned regions. . . . The soft woods, which are valueless to-day, would be the only ones utilized in the colonies with complete antiseptic treatment such as I shall describe it. . . . . .

"The value of antiseptic treatment for wood has long since been demonstrated. Since the experiments of M. Dingler, we know that insects do not attack portions of wood treated with creosote, and from the trials of antiseptic wood on the colonial railroads we know that when treated with creosote or sulfate of copper it resists for several years the multiple agents of destruction, whether ferments, worms, or insects.

"Antiseptic wood, except the beech, treated by the processes of injection that are now known, is only protected in the sap-wood; the heart-wood, the part that resists the process, becomes rapidly the prey of parasites. The sap-wood is thus seen to last longer than the heart. The conclusion is simple: The heart-must be treated like the sap-wood; every portion must be preserved against albuminoid fermentation, and against destruction by insects, or worms, or ants, or any of those myriad creatures that desolate . . . all warm countries where wood is used for building. . . . . .

"There are already several processes of this kind known, and we know already that to dye woods in mass results have been reached which, whether economical or not, . . . are at least certain, so far as the complete penetration of the colored liquid into every part of the wood is concerned."

The writer asserts his belief that this treatment of wood will one day be carried on in the most remote districts by means of portable apparatus. The country that adopts it will, he believes, reap an instant and enduring reward. Hard wood is good only for fine cabinet work, while soft wood is the best for all ordinary purposes, provided it can be made sufficiently durable.—*Translation made for* THE LITERARY DIGEST.

A Carbonless Arc-Light.—"Electric arc-lights," says *L'Electricien* (Paris), "have the disadvantage that the carbons consume gradually, and must be replaced every three or four days by new ones." According to *La Gazette Industriel* of Riga, a new carbonless arc lamp, recently invented, does away with this objection. This lamp consists of an exhausted glass globe in which, instead of carbons kept at the proper distance by a complicated regulator, are two L-shaped aluminum arms with platinum points, kept at the proper interval by simple clockwork. The new lamp casts no shadow, and is used up very slowly; the aluminum arms need replacing only about once a year. The inventor, who has already the necessary patents, proposes to utilize his lamp by giving it the horizontal position—for it is not necessary to keep it upright like the ordinary arc-lamp. It can thus be provided with reflectors and other arrangements for facilitating the illumination.—*Translation made for* THE LITERARY DIGEST.

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THE RELIGIOUS WORLD.

HAS SPIRITUALISM HAD ITS DAY?

THE term Spiritualism stands in the public mind for the manifestations of so-called mediums and the beliefs founded upon these mysterious phenomena. It is not, however, in such a sense that the term is used by J. M. Peebles, M.D., in an article on "The Religious Message of Spiritualism" (*Mind*, November). There are, he thinks, but two dogmas extant touching the origin and destiny of the human soul. These are Materialism and Spiritualism; and he asks that Spiritualism and *spiritism* be not confounded, since the words are not synonyms and should not be used interchangeably. Of this distinction he says:

"Spiritualism, differentiated from spiritism, is demonstrative, constructive, and profoundly reverent. And spiritism, grotesque as it has often been, had its uses. Its astounding phenomena—from Peter's midnight release from prison to the Hydesville concussions and since—have arrested public attention. They have proved thunderbolts to an atheistic positivism. They have directed befogged materialists to the overbrooding uncaused Cause as the Source of life, consciousness, intelligence, and purpose. They have demonstrated to investigators the continuity of existence hereafter, thus proving to thousands that the so-called dead were the most alive. Unfortunately spiritists did not always sift, analyze, and carefully tabulate these phenomena—showing their relation to moral science, religion, philosophy, and the geography of the overarching and underlying spheres of existence. Some in their folly invited into their ill-ventilated rooms the demon-dwellers of the Tartarean regions. Others found bewitching mirth and amusement in the phenomena; some used them for hunting Captain Kidd's buried treasures; still others made them a menagerie for getting trivial and fun-provoking 'tests,' thus lowering those grand psychic phenomena to the plane of old Babylonian necromancy.

"On the other hand, Spiritualism—in perfect harmony with the inspired teachings of the New Testament, thoughtful, constructive, reverent, and enriched by such spiritual sustenances as inspiration, illumination, open vision, angel voices, and impressions from the Christ-heavens of love and wisdom—can not be stuffed into an evangelical creed or bound up in a gilt-edged prayer-book; nor is it bounded by the horizon of promiscuous phenomena, the genuineness of which is often questionable. But, as aforesaid, Spiritualism is rooted and grounded in God, the Infinite Spirit Presence—'our Father and our Mother, too,' using the inspired words of Theodore Parker; and it constituted the foundation-stones of all the ancient religions. It proffered the key that unlocked the esoteric mysteries of antiquity. It was the mighty moral force that gave to the world its inspired teachers and immortal leaders. Buddhism was based upon Gautama's vision, synoptic Christianity upon a dream, and Mohammedanism upon the angel Gabriel's command to Mohammed while wrapped in his mantle in a desert place."

Having so distinguished the two terms, Dr. Peebles makes the statement that Spiritualism is the only religion that has a "message"—"the living message of immortality." He offers to prove his statements by a comparison with "orthodox" or "churchianic" religions, as follows:

"It is the *orthodox* religion that has no 'message'—no present messages from ministering angels or departed friends. Modern theology offers us a religion living, or struggling to live, on the echoes of old messages delivered to polygamy-practising patriarchs and Palestinian Jews. Twentieth-century thinkers can not feast on either Israel's manna or New-Testament history. God is alive. He speaks just as frequently and fatherly to us as He did to treacherous Jacob, or to David of doubtful morals. Noah's ark could not serve for our transoceanic travel.

"'Without a vision,' said the inspired prophet, 'the people perish.' But evangelical Christianity has no vision, no trance, no message from the loved in heaven; hence, Spiritualism is radically supplanting it. Christian churches must accept present spiritual phenomena or die. Confessions of faith are already being 'revised.' The Athanasian creed is actually dead. Science and psychism, having buried its putrefying carcass, are now deodorizing its temples.

"Churchianic religion talks of a *dead* Jesus, of the *empty* tomb, of offerings to the Lord of 'goat's hair and ram's skin dyed red,' and of the 'atoning blood' that punishes the innocent in place of the guilty—salvation by substitution! The horn that yellowed in Kedron will not suffice for this century; neither will the leathern girdles nor wild locusts of any wilderness Baptist. Blessed be Spiritualism, with its presence of the living Christ, its ministering spirits, inspiring phenomena, constant baptisms, and messages that tell of abiding love and eternal soul unfoldment!"

Dr. Peebles mentions names of distinguished thinkers who were, when living, or are to-day, Spiritualists, and goes on to say:

"All cultured persons know that there are thousands of people—noted for their intelligence, conspicuous for their honesty, famous for their scientific attainments, noted for their good moral characters, scholarly standing, and profound erudition—who solemnly testify that on strictly scientific principles they have investigated and demonstrated the fact of a future progressive life through present spiritual phenomena. Their testimony is as direct and overwhelming as it is unimpeachable. . . . As to knowledge of 'a destiny,' all that the wisest know about it has come through the phenomena and philosophy of Spiritualism. Even the 'law' was received 'by the disposition of angels.' God is neither dumb nor dead. He speaks to all races through immutable law; speaks to the individual conscience from the silence; speaks through angels and his ministering spirits. Some of our intermediaries are intromitted into the spiritual world, whence, seeing things before which the far-famed valley of Cashmere would pale—things too transcendentally beautiful to be described in human language—and hearing enchanting rhapsodies when Mozart and all the great masters played in unison, they reluctantly returned to their mortal tabernacles."

CAUSES OF THE SLOW GROWTH OF THE CHURCH.

MUCH has been written of late about the scant numerical increase of the churches during the last decade, and many reasons have been offered to explain this lack of growth. In the opinion of Rev. Samuel M. Smith, D.D., writing in *The Union Seminary Magazine* (October), the solution is influenced in each instance by the personal equation of the solver. He says:

"Writers of the 'broad' school are very unanimous and very earnest in attributing it to the narrowness of the conservatives, the repellent influence of dogmatic creeds, seemingly oblivious of the plain, prosaic fact that the churches nearest their ideal show the least progress of all—the Unitarians and the Universalists still competing for the lowest place.

"Some are clamorous in the assertion that heresy-hunting is the blight, and charge that 'persecution' of the progressives is simply killing the church.

"But here again the argument is confounded by another stubborn fact: The church charged with this crime has grown faster than the Methodist Episcopal Church, which has been innocent. If the chill in the ecclesiastical atmosphere that caused certain Presbyterian professors to seek a sunnier slope stunted the growth of God's garden, it would seem that the yet frostier air that congealed around the eminent Baptist professor ought to have left even a deadlier blight on that part of the Lord's plantation, whereas the figures show that the Southern Baptist Church has actually grown faster than either the Northern Presbyterian or the Northern Methodist!

"Many contrasts have been drawn between the peace reigning in the Episcopal Church and the war waging in the Presbyterian. But the artists in ink are evidently more familiar with the latter than with the former; to ears attent equally in both directions will be borne sounds from the Episcopal point of the compass not indicative of the profoundest peace, and if their church press be a reliable index of feeling, everything is not so harmonious as some Presbyterian recalcitrants would lead us to think."

Leaving the field of comparison, and addressing himself more

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directly to the topic before him, Dr. Smith says he is not at all certain that there is a decline in the churches. "It may be," he observes, "that a decrease in the rate of numerical increase is not, after all, a sure indication of spiritual deadness. . . . There never has been a time when people were easily won to sincere, genuine religion. . . . It is therefore possible that the present rate of increase, even tho slow, is not abnormally so." It still remains true in his judgment, however, that the progress of the church is not what it should be. He proceeds in search of the reason therefor, with the prefatory statement that "the slow growth of the church is due doubtless to a combination of concurrent causes, the influence of each of which will be registered in the mind of the reader much according to his individual bent." Prominent among these causes is the fact that in all the modern popular presentations of religious truth those doctrines most vital to the growth of the church are discredited greatly, if not wholly retired. "The whole conception of God's character, the nature of man, man's relation to God, the nature of sin, the office and work of the Holy Spirit, the atonement of Christ, the judgment of God, the destiny of man and its determining factor —all these fundamental doctrines have passed and are still passing through a stage of transition, and the change is not in a direction to hasten the cry, 'Men and brethren, what must I do to be saved?'"

Allied with this reason is another, the undermining of the authority of the Scriptures:

"The process has been going on for years. At first and for long it was strenuously denied. Results now, however, are becoming so plain that candid writers cease denial, and content themselves with showing that in the passing of the 'authority of a book' the church sustains no loss. The influence of this undermining process is patent in the press discussion of religious questions, and is becoming somewhat evident in the pulpit. There is a constantly diminishing appeal to the authority of the Bible, and more and more reliance is had upon philosophy, reason, history, conscience, inner sense, common sense, common consent, analogies of nature, and what not. The Bible is passing rapidly from the realm of law to the domain of literature."

Some injury, too, he thinks has been done by a certain class of popular novels:

"During the past few years we have had a succession of books having an ominously large circulation, the chief motive of which seemed to be an attack on the church as organized in the earth. Plausible perversion and exaggerated fallacies woven into an attractive story, the hero of which, endowed with all desirable qualities, goes forth as the knight-errant of a regenerated Christianity, waging a noble warfare against existing church institutions, the representatives of which are set forth in the story as knaves, hypocrites, or fools; and the whole insinuative mass of misrepresentation and fallacy designed to discredit the visible church and weaken its influence."

Dr. Smith's final reason to account for slow growth in the church is "the reaction against evangelism." Of this he says:

"For twenty years the peripatetic professional revivalist, misnamed evangelist, has flourished in the land. Students of Drs. Dabney and Peck will recall the earnest warnings of these eminent men and their solemn cautions against what they considered a dangerous and growing evil. Some who then considered such views extreme in their conservatism may now recognize the wisdom of them. Churches which statedly employ the services of this class in a few years begin to suffer. The oftener such a man comes to the same congregation, the more strenuous grow his exercises, and the more scant becomes the visible result. After a few years of such repeated visits it becomes practically impossible to have a 'successful meeting.' The 'evangelist' then scores the community as godless, and begins to refer to it abroad as a sort of Sodom! If this be true of a single congregation, must it not also hold in the church generally?

"Multitudes of these pepper-and-ginger operators have gone up and down among the churches, and have so thoroughly burned over vast sections of the territory that another generation must grow up before the evil is counteracted."

THE FUTURE LIFE AS CONCEIVED IN GREEK ART.

BECAUSE he believes that literature represents the thought of a very small class in the old Greek world, Dr. Daniel Quinn has sought other sources of information in his investigations of the opinions held by that ancient people about a future state. He has found one "imperfect witness" in architectural and artistic monuments; imperfect since they also were created by a limited class. But "makers of monuments," Dr. Quinn observes (*Harper's Magazine*, November), "are much more conservative than are writers. And accordingly by observing the monuments we find views and ideas expressed that are much more common and nearer to the ordinary man than are those found in the books." To quote the article further:

"It is characteristic of all Greek sepulchral art that when the deceased is represented on the tombstone he is usually portrayed in not unpleasant or inglorious circumstances. In the entire great collection in the museum of Athens there are only one or two monuments on which a person is represented as in the painful moment of dying. Often family surroundings or other sacred or characteristic circumstances of the deceased's past life are idealized and portrayed. Thus the monuments, when visited by the friends of the departed, recall happy memories, sober and sweet recollections, rather than inconsolable sorrow. These representations may correctly enough be called portraits, but yet the sculptor made no attempt to individualize the features of the persons represented. The ancient Greek artist never learned to individualize.

"When the form of the departed person is sculptured on the tombstone, he is often represented in company with relations who have outlived him. He is usually placed in the position of honor, sitting down, while the other persons stand. The deceased is very often represented as holding the hand of one of the other persons portrayed.

"This represents the love which bound the members of the family together. It explicitly recalls neither the pain of departure nor the joy of expected reunion. Nevertheless there was a certain reference to the future, and to the continuance of this love of parent or wife or sister in the after-life, because, according to the conception then in vogue, the entire monument stood not for the soul, which was to live on in some way or other."

The writer goes on to say that the Greeks' conceptions of the soul's future life corresponded with the vague notions which they had about the soul itself:

"That the soul was a kind of airy double of the corporeal man, which continued to live in a dreamlike existence after the body had died, that it was a kind of living shadow or *umbra* of the body, and that it was a spiritual existence similar to what Christianity has conceived the soul to be, were successive views that prevailed at different times. But the last-named doctrine never became the property of the common people in olden days. It was confined to certain schools of philosophers and their disciples. The surviving part of man after death, the *umbra*, was honored by the monument placed over the grave, while the grave itself was destined for the body. After the burial of the body certain honors were paid to the monument as to the representative of the *umbra*. These honors consisted in certain rites performed at the grave or at the monument on the third and ninth and thirtieth days after the funeral, and subsequently at the monument on the anniversary of the death for an indefinite number of years. . . . . .

"Just as the notions of the Greeks about the soul really were very hazy, so also were those concerning its abiding-place after leaving the body, and the mode of its existence. The common opinion was that the country of the *umbras*, the gloomy world over which the unfriendly Pluto and his consort, the mysterious Persephone, swayed the scepter, was somewhere below the surface of the earth, and therefore they called it the 'under world.' The guide to this region was Hermes, the 'soul-escorter,' as he

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was called, who led the *umbras* down through the meadows of asphodel until they came to the river Acheron, where the ferryman Charon stood ready to carry them over to Erebos, or the Dark Country."

It appears that the Athenians were at one time very lavish of expense in their sepulchral monuments, and that the state finally interfered to prevent extravagance. However, from his examinations Dr. Quinn comes to this conclusion:

"Along with the belief in some kind of immortality, the Greeks gradually formed clear and positive notions about rewards and punishments in the next world. This belief, at least in an undetermined form, was as old as Homer, and older. But in the early ages of the belief more stress was placed upon the fact that the wicked run the risk of being cruelly punished than that the good and virtuous have a respectable chance of being rewarded. For any indication of a belief that the after-life is one of joy and pleasure for such as had been virtuous on earth, one must pass on to a time at least two or three centuries later than the Homeric poems."

RELIGION, "FIXED" AND "FREE."

THE point is made by a recent writer that in estimating the religious prospect people forget that there are "two religions." He says that the decay of some forms of religious life will, in this view, excite no panic; "for we shall see here simply the disengagement of force from one worn-out channel in order to a more effective reappearance in another." We quote from his article in the London *Christian World* (undenom., October 10):

"Our distinction [between the two religions] is fundamental and universal. We find it in church and dissent, in orthodoxy and heterodoxy, in Christianity and the faiths outside. Wherever man lives and worships he is under the influence of two separate yet cooperating powers, the religion that is fixed and the religion that is free. It is astonishing that theology has taken so little account of a principle so evident and so far-reaching. It would be easy to show how, through the entire course of ecclesiastical history, the church failures and mishaps have come almost entirely from the neglect to acknowledge it. As a matter of fact, no church can prosper, can combine within itself the elements of stability and progress, which fails correctly to understand the proportionate place to be accorded in it to these two religions."

The writer proceeds to explain his terms more definitely by saying:

"Fixed religion might, in other words, be defined as inherited religion. It is always of a certain age, a lava that has had time to cool and harden. It shows itself as established forms of thought and as established usages of worship. We know it as doctrine, as ceremonial, as ecclesiastical constitution. Fixed religion also gathers round it forces that tend to preserve its fixity. It accumulates property, which is always conservative. It enlists in its service orders of men whose minds are trained to the usage and acceptance of its forms. It creates a dislike of change. The fullest working of its tendency, as exhibited in Christendom, is to-day seen in the Roman Church. How far it has gone there is illustrated by a declaration like this of a Jesuit professor at Maynooth: 'The principle of liberty of conscience is one which is not, and never has been, and never will be, approved by the Church of Christ.'"

Turning to the second term used by him, and its relation to the first, the language of the article is:

"Living in the same mind and heart with the religion that is fixed is the religion that is free. Bound together by an unbreakable tie they have to make what they can of each other. It is impossible for each to be without the other. Free religion exists and manifests itself in the heart of orthodoxy, in the centers of so-called Catholicism, just as certainly as in the circles of so-called heterodoxy. And wherever it appears it shows first as something new, startling, and suspect. The relation of the two has hitherto been one of attack on the one side and of ban and excommunication on the other. It is time now for a better method—that of mutual comprehension. We have seen already the value of the fixed element. But of the free there is even more to be said. For it is a question here, not merely of value, but of necessity. It is an outcrop of the very nature of things. Fixed religion is a register of the living forces of the past. But wherever there are souls there are living forces of the present, and it is the action of these forces that carries men inevitably beyond the old bounds, and creates new forms both of thought and expression. We shall cease to suspect and to denounce when we have fairly mastered the lesson that in the evolution of life what is given in the present holds a something of its own that, while it contains, also transcends what has gone before. The deeper our knowledge of and reverence for the old, the greater will be our recognition of the inevitableness and of the authority of the new."

As to how the various church denominations have comported themselves in relation to these two religions this writer says:

"Communions which are conservative in their thinking let themselves go in the matter of feeling, while those whose note is that of fullest liberty of thought are curiously traditional and exact in the emotional expression. The Salvationist who keeps his thought rigidly within the bounds of Wesley's orthodoxy holds himself free to shout himself hoarse at a prayer-meeting. The Unitarian, on the other hand, who breaks without scruple through the hedges of the three creeds, would be horrified if his minister conducted the service with the unconventionalism of General Booth. In the treatment of its free religion no church, in fact, is to be entirely congratulated or entirely condemned. Rome, which we think of generally as the negation of freedom, has shown in many directions far more wisdom than some Protestant communions. The rise of the great monastic orders was in each instance the assertion, within limits, of the new freedom of the Spirit. A Benedict, a Dominic, a Francis, found each within himself, in addition to the traditional faith, a something new that demanded expression. It streamed from him into the world as a fresh force, which Rome was wise enough to recognize and to use. When, in the eighteenth century, the soul of Wesley thrilled to its special inspiration, the church he belonged to, with the woodenness of the cabinet which in the same century lost America to England, refused the divine new, and sacrificed half its inheritance in consequence."

"UNIVERSITY EXTENSION" AS AN AID TO BIBLE STUDY.

SOME weeks ago Union Theological Seminary in New York announced its purpose to extend the facilities of the institution to lay workers. In outlining the proposed plan of instruction the New York *Evangelist* (Presby., October 17) says that the Seminary, in taking this step, is responding to the multiplying signs of an awakening interest in Bible study throughout the country. As indicative of this tendency *The Evangelist* mentions the Summer Bible Conferences, Bible expositions by exegetical experts in Young People's Societies, voluntary Bible classes in the colleges, Bible reading-courses in the religious press, Bible correspondence courses in the American Institute of Sacred Literature, and Bible instruction in institutes established in two-score cities to bridge the distance between the curriculum of the Sunday-schools and that of the theological seminaries. Further comment of *The Evangelist* is as follows:

"The theological seminaries have peculiar facilities for conducting departments for lay workers and others not seeking to become ministers. They have endowments, and many of their professors are eager to impart what they know to other audiences besides their customary classes; and readers of their books would be glad to hear them lecture. The seminaries, moreover, have standards of learning that give assurance of the conservative and accurate scholarship of whatever instructors they may provide for popular courses. . . . The time appears ripe also for the Union Theological Seminary of New York to extend its curriculum by the addition of courses for laymen and the appointment

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of special instructors to share with the regular seminary professors the high task of conducting them."

The Watchman (Baptist, October 24), altho it is in sympathy with much of what is being said and written about the necessity of inculcating a better knowledge of the Scriptures, urges that a spiritual, rather than a scholarly, knowledge is to be desired. It says:

"And this kind of knowledge of the Scripture, the most fruitful and rewarding of any, does not come by any mere thumbing of grammars, dictionaries, or commentaries; it comes by meditation upon the words and that spiritual communion with God which anoints the eyes. It sometimes seems as if a season of meditation and prayer gave one a knowledge of the Scripture, akin to that which one gets of a book when he has the privilege of an unrestrained and familiar conversation with its author. . . . The best knowledge of the Scriptures is not to be gained by a so-called 'scientific study' of them, and least of all by the curious investigations of dates and origins. Something of this is needful, but after it has been done only the foundation has been laid."

THE COLLECTING OF INDEMNITIES BY MISSIONARIES.

THE Rev. William S. Ament was one of the speakers at the recent meeting in Hartford of the American Board. There was considerable interest in that portion of his speech which referred to the part played by certain missionaries in China in recovering indemnities on their own account, or on the account of the missions. What Dr. Ament said on the subject was brief and general; but the Boston *Herald* (October 11), in quoting it, avers that it affords Mark Twain fair ground to renew his widely read criticisms made some weeks ago. To quote Dr. Ament's words as *The Herald* gives them:

"Missionaries have had some influence in the punishment of red-handed Boxers. Why not? Missionaries have assisted in the collection of indemnities for the people who look to them as leaders and defenders. Why not? Christianity recognizes the payment of honest debts. Christianity recognizes the right of the individual. Christianity teaches the supremacy of law and the privilege of treaties. While the Christian may take with joy the spoiling of his goods, he will not fail to rejoice when those goods are restored to him. Being a missionary or a convert from heathenism in North China by no means makes an outlaw of a person nor, indeed, should it be so.

"Christ would not unman a person on his becoming a Christian, nor deprive him of the exercise of his common sense, nor take away the vigor and energy of his manhood. Why should not those who unjustifiably deprive our people of their homes and property restore that which they had stolen? This is the payment of an honest debt, not retaliation. The ideas of justice which all men have, and which are a part of the fundamental constitution of man, approve such a step as this, and the method of securing this end will not offend, but rather secure the approval of the well-informed."

The Herald regards Dr. Ament's "why nots" as inconclusive, and considers his statements of Christian morality unreasonable. It says editorially:

"It is not for missionaries to have 'influence,' if by influence he means more than testimony to facts in their own knowledge, in the punishment of red-handed Boxers, because they are neither official judges nor official executors, neither representative diplomats nor commissioned soldiers. They are not citizens of China, they are foreigners and intruders. That they are tolerated at any time and suffered to engage in a proselyting work that the natives may not improperly consider to be subversive of their ancient religious and civil security does not show that they are not in fact intruders, gives them no lawful nor ethical privilege of punitive proceedings against any sect or party of the Chinese, whatever they may do. The right of personal self-defense when physical harm is threatened may be approved; the right of guarding their own property at the time when it is attacked, as well as they can, must be conceded. These things are quite different from any right in law or ethics to execute punishment upon the Chinese people for the wrong action of any of them. This is solely the affair of the government of which the missionaries are citizens."

The strictures in *The Herald's* editorial upon the last paragraph it quotes are especially severe. They call it "a farrago of intellectual sophism, and a travesty of the teaching of Jesus":

"It suggests that the author of the statement needs to spend a full year in a divinity school where the ethics of the Preacher of the Sermon on the Mount are intelligently taught, and another year in some school where he may get sound instruction in the ethics of the common law with some respectable notion of logical reasoning. If Christianity in its essential quality were what the suggestions of this deliverance intimate, the world would have little more need of it. Robin Hood's way of collecting 'just debts,' or the motive of the Boxers' way of avenging supposed wrongs, would seem to be vindicated. We have no disposition to discuss the matter, and leave it with an expression of regret that it emanates from a missionary addressing the American Board. . . . . .

"There is in the address no denial or contradiction of facts currently charged, no dissent from the shocking confessions and worse defenses of Gilbert Reid, only hardy and insistent assertion of the righteousness of essentially barbarian customs of punishment and reprisal."

The statements made by Mr. Gilbert Reid, here referred to, were contained in his article "The Ethics of Loot" in the July *Forum*, and in a circular letter subsequently sent by Mr. Reid to the American newspapers from Peking. We quote two paragraphs from the letter:

"Without going into any lengthy defense I will say this much. The three houses from which I secured my 'spoils of war' were those of high officials implicated in the Boxer uprising and imperial attack. Everything in these houses was officially confiscated; and what I secured was with consent of such authorities as a French general, the British minister, and our American officers. Under these circumstances I have no qualms of conscience in what I did. I firmly believed that all such men (despicable wretches), who nearly encompassed our massacre, should be punished, and I did what I could to point out to the authorities where these guilty men had lived. This was 'the now and then' of my looting. All my denunciations have been hurled at the guilty ringleaders, and, so far as I know, justice allows no leniency in dealing with such. . . . . .

"Taking cases of looting in themselves, my conscience would heartily condemn many of them; but when I consider the circumstances and view the matter as a whole, I am forced to reiterate the statement made in *The Forum* for July on 'The Ethics of Loot,' that if there was wrong it was in the war, 'not in the incidental result of the collection of spoils.' I contend that looting was a form of punishment, without which the officials and people of Peking would again be likely to undertake the task of exterminating all foreigners in China. As it is, they will not attempt it again very soon, certainly not in Peking."

SHOULD THEOLOGICAL FACULTIES BE "SECULARIZED"?

A PRACTICALLY new problem has recently come into prominence in the discussions of the German theological world that promises to attract attention wherever the methods of modern scholarship have been applied to scientific theology, namely, the question whether the theological faculties in the universities should not cease to be distinctively *Christian* bodies and be made schools of religion in general. The matter has been urged to such a degree that no less a person than Dr. Harnack has made it the subject of an official address which he delivered in his capacity as rector of the most prominent university (Berlin) in the world. This address, published under the title

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"Die Aufgabe der theologischen Fakultäten und die allgemeine Religiouswissenschaft," is arousing a widespread discussion. Dr. Harnack's views are in substance as follows:

A whole generation ago the excellent but erratic Prof. Paul de Lagarde, of the University of Göttingen, advocated the change of theological faculties into religious faculties in general, and in recent months again the more advanced wing of liberal theological thinkers, headed especially by Professor Troeltsch of Heidelberg, have revived this demand. The reasons urged are mainly that the Christian religion is one of many religions, that its official records, its origin and development, are to be judged by the same scientific standards and critical canons by which other religions are judged, and that Christian theology accordingly should become but a part, altho the most important part, in the general science of religion, and Christian theology is to receive just such consideration as its intrinsic merits justify.

Harnack opposes this suggestion tho he does not deny that there is a seeming justice in it:

The scientific study of Christianity must indeed be prosecuted along the same lines as are accepted as correct in regard to other religions. The historical method, which seeks to develop out of smaller beginnings the facts in the various departments of human knowledge, is here also the only correct method. The claim that Christianity is to be measured by special rules and is to be judged by unique standards is not to be justified. For the whole science of religion there is but one method, and that is the historical. As Christianity is an historical phenomenon, it must be measured by the standards that prevail in other historical matters. Yet notwithstanding this, the religious life of the nations has now reached such a stage that it is out of the question to deprive Christianity of the unique position which it occupies in the university curriculum at present. The demand that the principles of Christianity find acceptance and make wider conquests is now stronger than ever, and its world mission is greater than ever. Christianity is so much the superior of other religions that its thorough comprehension makes the study of other religions almost superfluous. It still occupies a unique position among the religions of the world, and is "the highest good that mankind possesses, the most sacred possession that rises above the world and establishes true freedom and fraternal love and marks the true destiny of man." Accordingly, the theological faculties should not be "secularized," but should further the interests of Christianity exclusively and alone, altho not along the lines of the old confessions and creeds, which have not been able to solve the spiritual problems with which they deal. This solution can be reached only by a restoration of the original Gospel.

These views of the Berlin savant have called forth both approval and condemnation. As a general thing the liberal church papers express their agreement, and the conservatives dissent, not with the position itself taken by him, but with the manner in which he defends it. The *Alte Glaube* (Leipsic), *e.g.*, says that Harnack is neither fish nor flesh. He first admires in principle what the "young Ritschlians" want, by maintaining that the modern historical method applies to Christianity also, and then for practical reasons refuses to apply the principle. The only way to justify the exclusive recognition of Christianity in the university curriculum is to insist that it alone is the true religion and that all others are false.—*Translation made for* THE LITERARY DIGEST.

MR. ISRAEL ZANGWILL has stated recently that a charter granting extensive landholdings in Palestine is about to be secured by the leaders of the Zionist movement. If, says the Chicago *Daily News* (October 17), the information is authentic upon which Mr. Zangwill bases his assertion, Zionism is sure to make a signal advance. "Since 1870 there have been founded in the land of Judah, in Samaria, in upper Galilee and in Transjordania a considerable number of Jewish agricultural colonies, but the total population of the colonists for all Palestine is not much over 5,000. Established with the capital of wealthy European philanthropists, like the Baron de Rothschild, these colonies have been more or less dependent and their growth has been greatly retarded by the inability to secure legally binding titles. With a charter from the Sultan and the united support of Zionism the greatest difficulties in the way of Jewish repopulation of Palestine would have been overcome."

FOREIGN TOPICS.

WHO IS RESPONSIBLE FOR MISS STONE'S CAPTURE?

WHILE it is impossible to say just how far the feebleness and corruption of the Turkish Government are responsible for the actual capture of Miss Helen Stone by the Macedonian brigands, it is quite generally the opinion of European journals that these qualities in the Ottoman rule have at least made the outrage possible. A Macedonian may be a Bulgarian, a Servian, a Rumanian, an Albanian, a Montenegrin, or a Greek—such is the mixture of nationalities in Turkey's northern province, which is always in a state of semi-revolt; but the capture is now laid at the doors of Bulgarians. The Sofia correspondent of the *Pester Lloyd* (Budapest) declares that all concerned in the outrage are Bulgarians, and, he asserts further, all were acting under orders of the Macedonian revolutionary leaders in Bulgaria. The Bulgarian Home Minister (and *ad interim* Foreign Minister), M. Saratoff, however, repudiates all responsibility or complicity on the part of Bulgaria. In reply to a note sent by the American consul-general in Constantinople, complaining that the Bulgarian Government had not taken sufficient measures to discover and arrest the abductors, M. Saratoff (according to the *Politische Correspondenz*, Vienna) says:

"This Government must guard itself against a malicious accusation. The deed was committed in Turkey, and the responsibility for it falls upon another country than Bulgaria. Yet the attempt is made to compromise Bulgaria in the eyes of the civilized world; and the Government of the United States, starting from a suspicion against an alleged secret committee supposed to exist in Bulgaria, tries to make us and our Government responsible for a crime which was committed in Turkey. We must protest against such a serious and unmerited accusation."

In order to prove that Bulgaria is not implicated, the Premier declares that his Government has determined that, if the robber band in question tries to cross the Bulgarian frontier, it will be "mercilessly pursued and annihilated by Bulgarian troops." He further declares that the Bulgarian Government will not enter into any negotiations whatsoever to obtain the prisoner by ransom, "as we do not want to establish a precedent for the many robbers infesting the neighborhood to turn to Bulgaria whenever this seems to be to their advantage." The Sofia correspondent of the *Pester Lloyd*, already quoted, brands this note as "hypocritical and plainly indicative of Bulgaria's complicity in the outrage." The proper course to pursue now, he declares, is not to pay a cent of ransom, but to hold the Bulgarian Government responsible for every hair of Miss Stone's head. There is no danger, he believes, of her being killed.

The Turkish Government could easily stamp out all these robber bands, declares *The Daily News* (London), if its soldiers were properly paid, or its villages properly governed.

"But as long as benevolent foreigners will pay high ransoms, why should the Turks trouble? Brigandage becomes a profitable way of bringing money into the country. It forms a magnet to Anglo-Saxon gold. . . . The whole affair is very painful, and no one can blame the American press for the zeal it has shown in collecting the money asked for. But we confess that we should prefer that the Turkish troops should move a little more rapidly and give these gentry a salutary lesson. An army of brigands endowed by American subscriptions will not add to the rest of Eastern Europe."

It is the price that Europe has to pay, says *The Guardian* (Manchester), for the continued failure of her statesmen to face the Macedonian question. It is not the fault of the Turks as a people, says *The Times* (London), but of the Turkish authorities:

"The native honesty which abounds among the Mussulman

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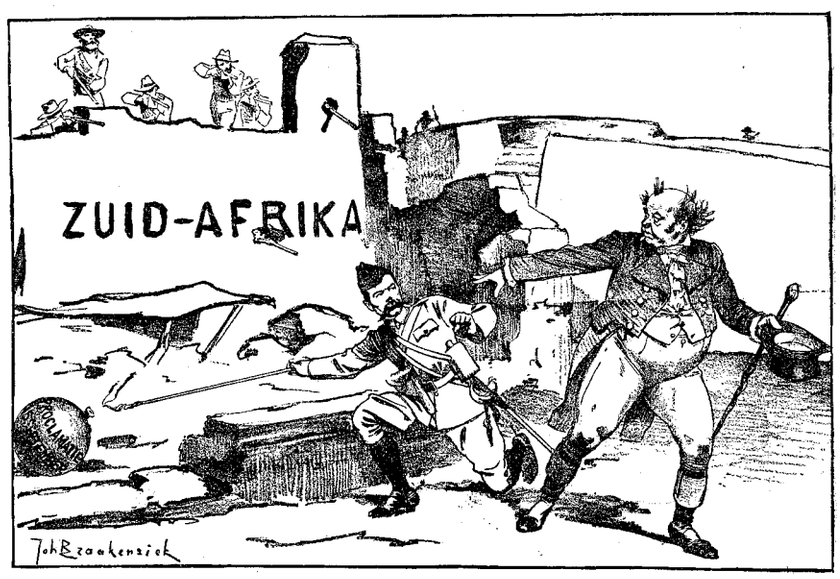
common people has very little chance to assert itself in the ranks of a soldiery which the Sultan regularly forgets to pay. The Turkish troops and police in Macedonia get no wages, yet they share the common human weakness of supposing that men must live somehow. They have thus contracted the bad habit of plundering villages and carrying off the food they have no money to buy. It is vain to look to Constantinople for any serious attempt to maintain order in the province which the concert of Europe, in the Treaty of Berlin, marked out for reform. What with Bulgarian mischief-making, native turbulence, and Turkish maladministration, it is not wonderful that Macedonia is a seething caldron."—*Translations made for* THE LITERARY DIGEST.

THE STATUS IN SOUTH AFRICA.

EUROPEAN comment on the present status of the Boer war consists principally of the usual severe condemnation of Great Britain by the continental press, in which a large and increasing section of the press of the United Kingdom joins. Occasionally a note of encouragement for England comes from the Continent. The Austro-Hungarian consul at Cape Town, for example, has recently submitted to his Government a report on the commercial and economic prospects in South Africa. These prospects, he declares, are very satisfactory. The wealth of South Africa, being in its mines and agriculture, is of such a nature that, altho it may be temporarily damaged, it can not be destroyed. The future of this wealth lies in the hands of the people and especially in the hands of the governing class. If the British only act with their customary sense of justice and commercial foresight, says the consul in conclusion, South Africa will very soon witness a return to prosperity and progress now scarcely dreamed of.



JOHN BULL (to Kitchener): "Hold on, there, your proclamations are like boomerangs; they always hurt me." —*Amsterdammer.*

The *Dresdener Nachrichten*, one of the most representative and widely read of North German papers, in commenting on Lord Kitchener's recent proclamation, expresses itself in very bitter terms, condemning England for using methods "of such refined cruelty as would not be employed even by the most savage tribes of the Black Continent in the extirpation of their foes." It continues:

"The very elements which were originally inclined toward peace have been forced by British brutality to the decision rather to fight to the last drop of their blood than submit to an enemy who has divested himself of all the instincts and feelings of humanity. Nor can the unlimited lying of the English news agency any longer deceive as to the fact that the tactics of Lord Kitchener, defying as they do the rights of nations, have produced just the opposite of the results expected of them. . . . All the operations of the English generals result in complete failure, and the lists of 'captures' which Kitchener's reports contain do but little to help matters here. It is now evident that the British commander reckons as 'prisoners of war' every sort of human being whom the English troops are able to lay hands on—women, children, old men, in short, every class of non-combatants, as well as all who voluntarily surrender. . . . It is characteristic that such lists have far less to tell of captured arms than of the total of slain, wounded, or surrendered Boers. According to Lord Kitchener's bulletins, his army has already 'conquered' as many horses, oxen, cattle, sheep, goats, donkeys, and the like as the whole of South Africa contained. An end must once and for all be put to this English swindling system and the truth must come to light."

The German press generally rejoices over every reverse of the British arms. The *Vossische Zeitung* (Berlin) refers to the successes gained by the Boers during the past month, and declares they are "but partial retribution for the behavior which would shame Turks in Bulgaria." The Austrian press is also bitter. The military organ of Vienna, the *Reichswehr*, publishes a first-page "leader" accusing England of violating every rule of civilized warfare. The *Vaterland*, organ of the Clerical party in Austria-Hungary, remarks that recent British reverses have caused great satisfaction not only among German people, but throughout the civilized world. The English campaign against the Boers, it says, is an outrageous abuse of force.

Most of the German press deprecate the efforts of the Boer delegates in Europe to have The Hague court of arbitration take up their cause. A prominent German legal authority, Professor Niemeyer, of Kiel University, explains, in the *Deutsche Juristenzeitung* (Berlin), that the attempt to appeal to the court of arbitration must be futile, "since it involves a complete misapprehension of the constitution and competence of the court." He points out that there is really no actual "court of arbitration" at The Hague. The peace conference established three institutions, "which are competent in certain definite eventualities to constitute and convoke a court of arbitration." These are: the "Bureau Internationale de la Haye," an administrative office (with one officer—a secretary), whose present business is to take charge of archives and a library and conduct correspondence; a "Conseil Administrative Permanent," consisting of the diplomatic representatives of the signatory Powers to the conference under the presidency of the Dutch Foreign Secretary, who keeps the Powers interested informed of the work of the bureau; and the "Cour Permanente d'Arbitrage," which is simply a list of names of persons who have been nominated by the Powers and have declared their willingness to act as arbitrators if required. These three institutions, Professor Niemeyer points out, form "only the framework for the constitution of a court of arbitration with a view to the decision of some special case." None of these bodies has any right to take the initiative in the formation of an actual court. Such initiative must come from both governments that are parties to a dispute. What the Boers are really asking for is what is known in international law as "mediation," a political and diplomatic proceeding which is expressly reserved for sovereign states. Professor Niemeyer observes in conclusion:

"Nothing could be more fatal to the success and the pacific activity of the institutions established at The Hague than an attempt like that of the Boer delegates to convert them into a court of diplomatic instance. They are neither fitted for

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that purpose nor were they intended for it by The Hague convention."

The *Neueste Nachrichten* (Berlin) observes that the Boer delegates must be aware of the incompetency of the court to take cognizance of their case. Their real object, it says, must be to bring the subject in a roundabout way to the notice of the Powers.

The *Independance Belge* (Brussels) prints the appeal of the Boer European committee for the organization of an economic war against Great Britain, and says by way of comment:

"Whatever sympathy we may feel with the cause of the Boers, it appears to us impossible for any liberal and independent mind to admit the means advocated in the appeal, because the boycotting of English commerce would injure not British interests

THE PEN IS MIGHTIER THAN THE SWORD.
SMALL JAN: "Say, Fido, the English must have passed here."
—*Morning Leader* (London).

alone, but continental interests also. The English people should not be treated as the enemies of all civilization, for they have done great things and will accomplish still greater in the future. Moreover, boycotting is a mode of warfare unworthy of an epoch such as ours."

The French press is apparently less bitterly hostile to England than the press of other European countries, but a number of the leading journals of Paris continue to report, with evidences of satisfaction, British reverses in South Africa. The *Temps* says:

"To-day, after the sacrifice of so many thousands of lives and the loss of so many milliards, with the credit and finances of the nation in disorder, with the painful bankruptcy of the Liberalism of a great country, and the eclipse of its international conscience, the United Kingdom is as far from its object as it was on the first day of the war. That object is conquest and annexation."

The journals of Great Britain generally are despondent over the failure of Lord Kitchener's proclamation and apprehensive lest the opening of the Transvaal summer (the season of greatest activity for the Boers) may result in further reverses for the British arms. The most significant comments come from the Liberal press. We are tired of waiting for real results, says the London *Speaker*, one of the leading Liberal organs:

"The sands are running out. Unless these millions [of Englishmen] learn within the next six months to accept facts, and nothing but facts, to treat this war as they treat their businesses, to dismiss public as they would private incompetents, and to draw up a scheme of action, terms, and settlement as they do on every important occasion of their ordinary lives, we shall emerge from this struggle a weaker and more discredited Power than any of our great rivals."

The game of war by proclamation, says *The Outlook* (London), is an easy one. "Moreover, it is a game at which the Boers are likely to beat us. Their genius lies that way. As disputants they are the best in the world, and at bluff unequaled. . . . Spare horses are what is wanted, not proclamations; remounts, not rhetoric."

England is in a very bad way as the result of Mr. Chamberlain's triumphant jingoism, says Henry Labouchere, in his Radical paper *Truth:*

"Apart from the cost of the South African war, we have doubled our military and naval expenditure, which now exceeds largely that of any other great Power. We are thoroughly distrusted by all other countries, for they are hardly likely to agree with us that Providence has vouchsafed to us a divine superiority over them. Our trade is not what it was. Other nations have been picking up our customers whilst we have been picking up worthless territories and wasting our energies on a most foolish war. We have lost our commercial and industrial supremacy whilst we have been pursuing wills-o'-the-wisp. We have ignored in this South African war every principle on which we had prided ourselves. We, who heretofore were the advocates of national independence and the opponents of any strong nation that forced a weaker to surrender its independence, have annexed on paper the Boer republics, and we are now declaring that this paper annexation gives us the right to treat their citizens as rebels. We are waging against an insignificant race of peasants a war of devastation and of depopulation, and waging it in such a fashion that were any other country to adopt the same methods we should denounce it as a disgrace to civilization."

The Daily News (London, Liberal) argues in the same vein. It says:

"Since the days of Lord North there never has been more wicked folly than the cry for severer measures which goes up from every foolish mouth on the news of a disaster. The whole moral of this war, if it has one, is the futility of severe measures outside the ordinary course of war. But for farm-burning the two 'annexed territories' would now probably be at peace. But for the treason courts, there would have been no second rebellion in Cape Colony. . . . It was the repressive measures of the Duke of Alva which awoke in the Netherlands an invincible spirit of freedom at the very moment when the country lay crushed and cowed. Just so it may yet be the repressive barbarism of our futile Government which will in the end lose us South Africa."—*Translations made for* THE LITERARY DIGEST.

GERMANY'S NAVAL PROGRAM.

AN analysis of the present position of Germany in international politics and trade is contributed to the *Temps* (Paris) by M. Edouard Lockroy, formerly French Minister of Marine. We condense his remarks on the naval program as follows:

The movement which impels Germany seaward is constantly growing stronger. She is no longer content to be one of the leading military Powers; she now aspires to the place among naval Powers which France has held for centuries. Perhaps she even dreams of the humiliation of England after a contest for world empire. The naval budget adopted by the Reichstag is suggestive of such an ambition.

Formerly the Government alone was tormented by these aspirations, but now they possess the whole nation, which has been aroused and converted by a most skilfully executed propaganda. The Emperor, in addition to sending models of war-ships to all the provincial cities and summoning naval conferences, persists in making personal appeals to parliament and the people. In 1897 he sent to the Reichstag nine of his own designs representing the navies of Europe. In December, 1900, he sent seven more which were hung with great ceremony. They are small but very accurately drawn outlines of a few types of war-ships, selected with a view to inflaming German patriotism. Three of them represent the European squadrons now in Chinese waters. Others show the naval progress of other nations and suggest the peril of Germany. They represent the Russian Baltic fleet, the new French and English cruisers, and the projected French armor-clads, and all of them, so to speak, loudly proclaim the ne-

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cessity of strengthening the German navy and of making liberal appropriations.

The pressure of public opinion on the Reichstag is not less than that exerted by the Emperor. The thermometer of public opinion is the German naval league, an imitation of the English naval league, which has a membership of more than half a million. Administered with admirable system and energy it makes use of all known advertising methods—meetings, newspapers, pictures, calendars, almanacs, etc., and raises money by assessments, collections, and other means. It publishes an illustrated weekly journal, a daily calendar, each leaf of which contains a marine picture with a carefully selected legend, and a year-book of 700 pages containing detailed information about German and foreign navies. The sums raised by voluntary gifts, subscriptions, and other means have become so large that it has been thought necessary to ask the Emperor what shall be done with them. In the face of such an outburst of popular feeling the Reichstag could not help adopting the proposed naval program and the budget necessary to its execution. The budget for 1901 exceeds by $12,000,000 that of 1900, which showed an increase of nearly $5,000,000 over previous budgets. Some of the items of the new budget are especially significant. Such are the provisions for rebuilding coast-defense vessels of the *Siegfried* type and converting them into seagoing war-ships, increasing the fighting force, building arsenals, increasing the armament of vessels, and laying submarine cables in order to render Germany independent of the English service. Finally, concealed in the supplementary budget for the Chinese expedition are the appropriations necessary for the establishment of the naval base at Kiou-Chou.

The vessels authorized by the new budget consist of two battle-ships, a large armored cruiser, three protected cruisers, and six torpedo-destroyers of 350 tons each. Two battle-ships were launched in 1900, and six others, in addition to an armored cruiser and a gunboat, are in process of construction. So that Germany will have in construction, afloat and on the stocks, ten battle-ships, seven protected cruisers, a gunboat, and a large number of torpedo-boats and destroyers.

The fleet, which, the Emperor himself has announced, is "intended to take the offensive," is designed to operate principally in the North and Baltic seas, altho the Far East and South America are not forgotten in the assignment of stations.—*Translation made for* THE LITERARY DIGEST.

GENERAL BULLER'S "INDISCRETION."

THE dismissal of General Sir Redvers Buller from the active service of the British army as a "punishment for his indiscreet, unsoldierly" speech at the recent luncheon of the Westminster Volunteers, has stirred up a very lively discussion in the press of England, most of the journals commending the War Office for the dismissal. A few papers, however, side with General Buller. That portion of the speech which has excited the greatest commotion, and for which the dismissal was imposed, was the admission by the General that he advised General (Sir) George White to surrender Ladysmith to the Boers. Having failed in his attack on Colenso, by which he had hoped to effect the rescue of the beleaguered garrison, General Buller was about to notify General White of his failure, when—to quote from his speech—it occurred to him to "help White out":

"The message I had to send to Sir George White was that I had made the attack and that I had failed; and that I could not possibly make another attempt for a month, and then I was certain I could only do it by slow fighting and not by rushing. That was the message I had to send, and I had to ask him certain questions. I wrote a telegram out and looked at it two or three times and said, 'It is a mean thing to send a telegram like that. He is a gallant fellow. He will sit still to the end.' I was in command; whatever responsibility there was there was mine, and I thought, 'Ought I not give him some help, some assistance, and some lead—and something which, if it came to the last absolute moment, would have enabled him to say, "Well, after all, I have Sir Redvers Buller's, as my commander's, opinion in favor of this."' Therefore I spatchcocked into the middle of the telegram a sentence in which I suggested that it would be necessary to abandon—to surrender—the garrison; what he should do when he surrendered, and how he should do it. I put it between one question he had to answer, and followed it with another question. I did not like to suggest to a man I believed to be a brave man and a good soldier—I did not like to suggest that he should do this or that or the other, but I stuck that into the thing simply because if he ever had to give up it might be some sort of cover to a man who I thought in much greater difficulty than I was myself."

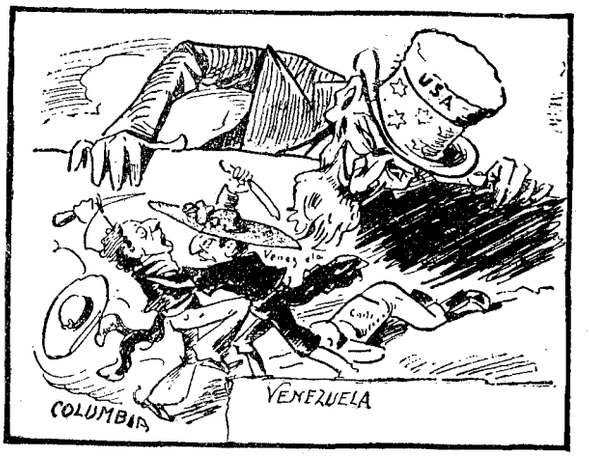
He also declared that, whatever might be the opinion to the contrary, there is no man in England, of his age or younger, so fit as he to command an army corps.

The press of the Continent appears to regard the matter as a family quarrel, in which, says the *Journal des Débats* (Paris), no one outside of England cares to meddle. But, the same journal concludes, "while we can not help condemning the maladroitness of the blunt old general, it is impossible to withhold sympathy from him, especially in the storm of abuse which has been called forth from the press by his speech."

The St. James's Gazette (London) is very severe in its condemnation of the speech. It says:

"This lamentable talk reveals an infirmity of temper, a feebleness of judgment, and a total lack of the sense of dignity and self-respect of which we had not the slightest suspicion. . . . Far the most astonishing part of the matter is his confession that he had no knowledge of how long Ladysmith was in a position to

WHILE THE SOUTH AMERICAN STATES FIGHT FOR THE CAKE, UNCLE SAM MAKES OFF WITH IT. —*Noterelle* (Turin).



UNCLE SAM AWAITING HIS OPPORTUNITY. —*Nebelspalter* (Zurich).

UNCLE SAM AND SOUTH AMERICA IN CARTOON.

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hold out, altho its relief had for weeks been his immediate objective and was admittedly an operation of the first importance, and altho he was in daily communication with the general in command of the garrison. It requires no expert military knowledge to perceive from this one confession alone that Sir Redvers Buller is not the man to command a British army in the field. . . . What were Sir George White's feelings, or his reputation, in comparison with the honor and safety of his army and of the colony, that the commander-in-chief was willing to jeopardize the latter in order to screen his subordinate from responsibility? It may have been chivalry; it may have been good-nature; but it was not generalship, and it was not what we expect from a British soldier."

In peace, says *The Morning Post* (London), the commander of an army corps is a teacher. He has to superintend the instruction of officers, especially of staff officers, one of whose duties is to write clear messages, orders, and telegrams. "Sir Redvers Buller's challenge as to his fitness as the instructor of an army corps staff was injudiciously timed on an occasion when he had begun by exceedingly careless language about the press, language by no means a model for young officers who should be specific in their statements, and in which he was to end by admitting that one of his own telegrams at a critical moment in war admitted partially of a description which its writer resented but did not refute."

The speech was nothing less than a display of "sheer feminism," declares *The Saturday Review* (London). "His bitterest critics, among whom we would not be reckoned, have never denied to General Buller bluff, Teutonic courage; but this last display of moral cowardice renders even that concession liable to qualification." "It is scarcely possible to understand the condition of mind which could have inspired this deplorable exhibition," says *The Standard* (London). "Out of his own mouth he stands condemned of faults of character, of temper, and of capacity too grave to be ignored. The indiscretion is the more lamentable since it was absolutely gratuitous." *The Daily Telegraph* (London), on the other hand, can not forbear expressing its "unhesitating belief in Sir Redvers Buller's manly, frank, and significant explanation, which is creditable to his chivalrous sensitiveness for a colleague's reputation."

We like a brave man, declares *The Express* (London), and Buller has lived up to his reputation by facing his traducers in public:

"He has borne the brunt of the war, when all is said and done. It was his task to fight a most arduous campaign in circumstances new and trying. He attained his objective, after disheartening repulses and the sacrifice of many brave lives. There is something particularly mean in attacking him now for having the prescience of a good general, who contemplated the risk of disaster, the possibility of an inevitable surrender, in the midst of his campaign of attack."

"The strong, blunt, manly Buller, idol of his troops," says *The Daily Witness* (Montreal), "has had to retire from service because he was too courageous and chivalrous, too frank, and too little tactful. He is every inch a soldier, but too little of a general." *The World* (Toronto) believes that the sympathy of the entire British army, officers and men, is with General Buller:

"Most people will think that under the circumstances General Buller did just what an honorable man should do in such an emergency. If he was timid in a military sense, he was at least bold and resolute to shoulder responsibility and shield the heroic defender of Ladysmith from any possible aspersion. Buller did his best and finally succeeded in relieving White and his gallant force, and it is a matter of regret that such a career as his should end in a humiliation which a large section of the people of the empire think was undeserved, and for which a War Office clique is responsible."—*Translation made for* THE LITERARY DIGEST.

NOTABLE BOOKS OF THE DAY.

A GREAT WORK BY THE DAUGHTER OF CHARLES KINGSLEY.

THE HISTORY OF SIR RICHARD CALMADY. A ROMANCE. By Lucas Malet. Crown 8vo, 687 pp., price $1.50. Dodd, Mead & Co.

LUCAS MALET'S latest work, "Sir Richard Calmady," is her best. This is already high praise. It is yet higher to admit that this remarkable novel sets the daughter of Charles Kingsley almost at her father's side. Among the "phenomenally successful" novels of the day, those novels which convince one of the mighty mass of middle-class readers, "Sir Richard Calmady" towers like a Colossus. As a work of art it calls for only the slightest adverse criticism. It has the quality of a Greek tragedy, but the inexorable Sophoclean movement is tempered by an infusion of tenderness due to Christianity and the sweetness of English country life. It is a minute character study, painful to the point of horror. The finale, dictated, perchance, by the author's humanity rather than by her artistic conscience, does not suffice to soothe the reader's overwrought sympathies.

LUCAS MALET.

The *motif* is somewhat melodramatic. A remote ancestor of Sir Richard Calmady seduced the daughter of his head forester under promise of marriage. Some years later, when he returned to his princely estate with a bride from the court of Charles the Second, his victim awaited his coming, with her bonny bairn. The latter clambered onto the step of the coach, to be violently thrust thence by his father's wife. The coach passed over his little body. Holding her mangled boy in her arms, the outraged mother cursed the Calmadys for generations to come, the curse to hold until a Messiah of their line, in the shape of a deformed posthumous son, without brother or sister, should lift it by beneficence to her kind.

"If he opens his purse to the lamenter's cry,
Then the wo shall lift and be laid for aye."

Sir Richard Calmady is this child, and with merciless verisimilitude Lucas Malet guides him through a frightfully emotional life into the path of peace. The story opens with the ideally beautiful but brief wedded bliss of the father of this Child of Destiny and his wife, Katherine, the most lovely creation in a book crowded with strong characters, good and bad. If there is a slight lagging, a want of *verve*, in the ethical valor of the son, there is none in that of the heroic mother. The too brief love passage of this ideal wife and husband is exquisite in its serenity and vital passion. The husband is injured by a vicious horse, suffers amputation of both his legs above the knees, and dies. Some months later the Sir Richard Calmady of the story is born, a handsome, perfectly formed, healthy child—with legs that end as stumps just above where the knee should be, and feet wedged into them. Pathologically it is a case of spontaneous amputation. The monster has arrived to the house of Calmady.

His progress toward the Messiahship of his line is through deep and stormy waters. His devoted mother shelters him as far as wealth and love can avail. She cries out against the God who has permitted such a blow. So does her stricken son. Little, simple Lady Constance Quayle, forced into an engagement with him by her family, turns at last and casts him off. Then Richard raises his hand against his Maker, forsakes his mother, and tells her that he intends to go to the Devil. In his burning bitterness he says: "Not even toward almighty God Himself will I play the part of lickspittle and sycophant. I have fine enough stuff in me, let alone the energy begotten by the flagrance of His injustice, to take higher grounds with Him than that. I will break what men hold to be His laws, wherever and whenever I can—I will make hay of His so-called natural and moral order, just as often as I get the chance. I will curse, and again curse back."

Then he goes on, later: "As I can not have a wife, I'll have mistresses. As I can not have honest love, I'll have gratified lust." Writhing in his agony of humiliation, he says this to his stately, pure-souled mother! Mrs. Harrison handles this part of her theme without gloves—in a way, indeed, at times, to make even a clubman gasp.

In the end, Richard, weary of Dead Sea fruit, blooms into altruism, and establishes a home for poor cripples. A splendid, vigorous woman loves and marries him. If Mrs. Harrison chose to round out his sad career by this touch of compensation rather than letting him live on in noble loneliness of benefaction, one may wonder that as the curtain falls it should not descend on a young Calmady of perfect limbs. It does not.

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CONSTANTINOPLE AND THE MISSIONARIES.

CONSTANTINOPLE AND ITS PROBLEMS, ITS PEOPLE, CUSTOMS, RELIGIONS, AND PROGRESS. By Henry Otis Dwight, LL.D. Illustrated, 12mo, 298 pp., cloth, price $1.25. Fleming H. Revell Co.

DR. DWIGHT has been long acquainted with missionary life in the Orient, is himself a partaker of that life, was a war correspondent during the Russo-Turkish conflict, and has had considerable opportunity to acquire an insight into the political life of the time. One is, however, sadly disappointed to find the picturesque and glorious Mistress of the East, so glowingly described in the first page or two, dropped unceremoniously, and the real theme of the book, the missions and missionaries, abruptly taken up. The life of the people, their ways, customs, and institutions are for the most part neglected, while their conversion and future salvation are considered at length. In this latter respect the book is thorough.

HENRY OTIS DWIGHT, LL.D.

Stress is laid upon the differences in the matter of honesty beween Christians and Moslems. "Whomsoever a man may select on occasion to entrust with money for safe-keeping," says the author, "he will never entrust money to his parish priest or his *imam* or his rabbi or his bishop." "Closer acquaintance reveals the fact that from the beginning of Turkish history very many of the greatest men of the empire have been of Christian origin." "To-day the army depends on foreign Christians for its organization." "The Treasury would go to pieces if Christian counselors were not at the side of the Minister of Finance." "A Mohammedan banking-house is almost unthinkable." And so on for pages and pages, to show the immeasurable gulf between ourselves and others.

The remedy against all the shortcomings of the Islam religion, the author thinks, is for all Christians living in Turkey to set a good example, to "show them character," for "Christian character, known through experience, will actually do what controversy can not." But the liquor traffic and the libertinism of the "Levantines," in both of which Europeans have taken preeminent parts, have developed to such proportions as to prejudice the Turks against Christianity.

The greatest obstacle in reforming Islam, we are told, is the conservatism of the women, for, as the author well remarks, "whenever a nobler . . . type of manhood has tried to establish itself upon that continent, Asia has relied upon her women to crush the attempt." It requires the work of Western women to emancipate those of the East,—the women of Christendom alone can effectually appeal to their sisters in Islam. In this direction encouragement can be seen in the schools of Constantinople, and in the work of the school-teachers, who are destined to be of great help to the cause of the Christian missionaries.

DANTE'S INFLUENCE ON THE NINETEENTH CENTURY.

THE TEACHINGS DANTE. By Charles Allen Dinsmore. 12mo, 221 pp., price $1.50 net. Houghton, Mifflin & Co.

"IT was my profound admiration for the 'Divina Commedia' of Dante," said James Russell Lowell in one of his unpublished college lectures, "that lured me into what little learning I possess." There has been a remarkable revival of interest in the study of Dante in the last century, of the man and of his work. We are living, says Mr. Dinsmore, in a time of keen spiritual craving. "We are stretching out our hands, and calling to the Unknown." The strong tide of interest in our best literature sets toward spiritual problems. Our dominant writers are not engrossed with the actions of men, as was Homer; they are not wholly addicted to the delineation of the passions, as was Shakespeare; but they are troubled for the meaning of life, and the realities confronting it. In his passionate craving to *know*, in his conception of the strenuousness of life, and the austere rigors of the moral law, Dante finds a larger response in many hearts to-day.

CHARLES A. DINSMORE.

Mr. Dinsmore finds in most of the masterpieces of modern fiction only a restatement of Dante's task. "The purgatorial process portrayed there comes much nearer the standard of the Tuscan poet than to the ideals of the New Testament." He writes:

"I can find no indication in Hawthorne's life that he ever read a canto of Dante. 'The Scarlet Letter' was written before he learned Italian; but the similarity between this powerful novel and the 'Purgatorio' is very striking. . . . The weird and gloomy genius of the Protestant has drawn even a more terrible picture than did the Catholic of the Middle Ages. . . . So closely do the minds of these two writers keep together in upholding their common thought, that sometimes almost identical forms of expression and experience are used."

DANTE.
From D. G. Rossetti's Drawing of "Dante's Dream."

We miss in Hawthorne, Mr. Dinsmore goes on to say, what we miss in Dante—the sufficing sense of the forgiveness of God; all is contrition, confession, expiation, inexorable expiation. "Mary Magdalene, with her loving devotion to Christ, walked in a better way than Hester Prynne."

And so of Tennyson's "Guinevere." What is true of "The Scarlet Letter" appears to Mr. Dinsmore to be true of most of the great works of modern fiction. "They are Dantean rather than Christian." The three schools of agnosticism, as represented by Herbert Spencer, Frederic Harrison, Matthew Arnold, bear forcible testimony to the craving of mankind for that Fountain of Eternal Light which Dante found.

Dante was one of the three preeminent poets of the world, because, first of all, he was a *seer*:

> He saw through life and death, through good and all;
> He saw through his own soul.

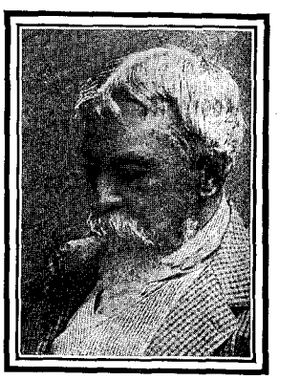
Said Ruskin: "The greatest thing a human soul ever does is to see something; and then tell what it saw in a plain way. Hundreds of people can talk for one who can think; thousands can think for one who can see. To see clearly is Poetry, Prophecy, Religion—all in one."

Enlightened scholarship, a discernment at once just and magnanimous, and a devout sympathy are brought by Mr. Dinsmore to the performance of his task; and the performance is an impressive contribution to our philosophical and critical literature.

DR. MITCHELL'S PHILADELPHIA STORY.

CIRCUMSTANCE. By S. Weir Mitchell, M.D., LL.D. Harvard and Edinburgh. 12mo, 485 pp., price $1.50. The Century Company, New York.

IN "Circumstance," Dr. Weir Mitchell appears before the public with his eleventh work of fiction. If he is content to produce creative work of no higher calibre than this novel there is no reason why the list should not be lengthened until he equals the voluminous Mr. Crawford in the quantity of his output.



S. WEIR MITCHELL.

"Circumstance" does not pretend to anything ambitious, except, perchance, in the matter of title. There is nothing above the commonplace in its invention; it has no special charm of style, and the character who claims the most attention is a cheap adventuress void of brilliant devices or attractive deviltry. The novel is mildly interesting and one or two episodes stand out with a strength that does not mark the work as a whole. The character studies are the most praiseworthy feature, and one wonders a little that so many strong and admirable humans should not have been set at more important things.

Mrs. Lucretia Hunter, the adventuress with a veiled past, a precarious present, and a future of no healthy promise, is engaged in no finer machinations than captivating a silly girl and "working" a cranky old Philadelphian of eighty. Through the girl she obtains a footing in John Fairthorne's household and soon rules it utterly, to the confusion of his nieces, Kitty Morrow, the silly girl, and her cousin, Mary Fairthorne, a thoroughly fine woman of admirable poise. Fairthorne has a mania for collecting autographs, and Mrs. Hunter shows herself so useful to him that he makes her his secretary. In the end she is routed by the husband who had secured a divorce from her in the past, and clears out with thirty thousand which she gets from old Fairthorne when he dies of heart disease.

This does not sound bewilderingly luring, as, indeed, there is no reason why it should. The insight into Philadelphia life and the sharply etched men and women who give to it that peculiar differentiation of society that makes the city unlike any other in the country will

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afford the tolerant reader of novels a passing amusement. Two or three of the fine women and vigorous men get a reward due their deserts; but "Circumstance," as Dr. Mitchell handles it, does not warp to any breathless deed or outcome, whether of good or evil.

One of the most telling things in "Circumstance" is the love affair of Roger Grace and Miss Clementina. Grace is a self-made man, a wealthy banker, unmarried, and with aspirations to Philadelphia society. He has another, far worse weakness: at long intervals he succumbs to an irresistible craving for liquor. When he sees his time coming, he rushes into obscurity, gets systematically drunk, and after a week or ten days returns, his noble, respectable self. An odious little cad, Lionel Craig, brother of the adventuress and the only thing she has any feeling for, betrays this secret, which he accidentally discovers, to the gentle Clementina. But love is stronger than horror, and she does not give Roger up. She is broken-hearted, but loyal.

The conduct of the story, as may be gathered, is on such slight lines as to deprecate analysis. But the characterizations are individual and winning, there is so much of the best of human nature in the varying types. The author occasionally indulges in comments of direct elucidation where the reader would be more flattered—and pleased—to have gathered the point himself from the preceding text. In the use of epithets, he also jars at times by a slightly self-conscious aiming at verbal originality: as when he speaks of a "decisive opinion," which was only a "decided" one; an "aborted talk," an "educable man," a "selful character" and the like. Calling a girl "a bit of pretty instinctivity" may go, but it grates a trifle to be told that the fine-fibered Roger Grace was "fast becoming gentled."

"RUNNING WITH THE HARE."

LIVES OF THE HUNTED. By Ernest Seton-Thompson. With 200 drawings by the author. Crown 8vo, 360 pp., $1.75 net. Charles Scribner's Sons.

ANOTHER beautiful volume of the "Book of the Martyrs" which is in course of compilation by the first writer who has ever adequately interpreted the nature of brutes, especially those animals to whom man appears as a beast of prey. From the colophon of St. Francis to the tail-piece of "The Thought," the book is an illuminated gospel of love for all sentient life. The wide margins give scope for many little sketches, sometimes allegorical, sometimes humorous, and always suggestive of thought and feeling. The thirty full-page illustrations are drawn from life, and the beauty of the scenes chosen by the artist is so harmoniously rendered by the softness of his sympathetic touch, that alone, without description, they would present his evangel of mercy.

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ERNEST SETON-THOMPSON.

The biographers of the beasts have heretofore been those who "hunted with the hounds." They have shot or caged their subjects of discussion in order to study them. They have descended to the level of their quarry in the craft of pursuit; but in so doing have learned the emotions of the brute only in his capacity as a hunter. Even Kipling, who, in his Mowgli stories, attempts to "run with the hare" and at the same time "hunt with the hounds," is genuinely *sympatique* only with the beast as aggressor. Seton-Thompson, however, enlists our sympathies with the conquered, whether overcome by superior strength or by subtler craft.

The story of Krag, the Kootenay Ram, is an illustration of this. Krag, the mountain sheep, has been stalked for weeks by Scotty, the hunter. In the long-sustained interest of the pursuit, the reader is by the side as well as on the side of the splendid big-horn. Finally a single lapse of watchfulness on Krag's part allows Scotty to creep unseen within rifle range.

"Oh, Mother White Wind, only blow! . . . A single flying wreath of snow will save him yet. The noblest living thing on all these hills, must he be stricken down to glut the basest lust of man? Because he erred but once, must he be doomed? . . .

"Scotty walked slowly over, and gazed in sullen silence, not at the dear-won horns, but at the calm yellow eyes, unclosed, and yet undimmed by death. Stone-cold was he. He did not understand himself. He did not know that this was the sudden drop after the long, long slope up which he had been forcing himself for months. . . . Words played but little part in his life, and his lips uttered only a torrent of horrid blasphemies, his one emotional outburst.

"A long silence; then, 'I'd give it back to him if I could.'"

THE CAT IN LITERATURE.

THE FIRESIDE SPHINX. By Agnes Repplier. Illustrations by E. Bonsall. 12mo, 305 pp., price $2.00 net. Houghton, Mifflin & Co.

AT "the fork in the trail" between Arcadie and Scientia, where Seton-Thompson took the "flinty, upland path," Miss Repplier halted with indecision. Her heart longed to follow Hans Christian Andersen upon the more inviting way into the fields of fancy, but her conscience forbade. So she has seated herself like a gossip at the crossways, and retails the stories that travelers bring from either land, mingling the reports in most delightful fashion. With the insight of a modern scientist, she discerns the fact at the bottom of ancient fable, and with the art of the story-teller of old she gilds the "ower true tale" with imaginative suggestion.

The "Foreword" presents an illustration of the charming literary style of the author as well as a summation of the contents of the book. It begins:

"There is a sweet and sunny corner of the Elysian fields, where drowse and play, and drowse and play forever, a little band of cats, whose names, imperishable as their masters', are household words to-day."

Then, after a review of these "canonized pets of literature," with a graceful tribute to each that needs only typographical rearrangement to be classified as genuine poetry, the author ends the introduction with an ascription to her own Agrippina. To that part of the subject which does not lend itself to this individualistic mode of treatment is given concrete interest by consideration of the cat as a type. The Cat of Antiquity is presented in the various lights in which the ancients viewed the animal: as a symbol in Egypt, a miniature lion in Greece, and a kindred spirit to the cruel, luxury-loving Romans. With medieval times begins the folk-lore of the cat, and the story of its persecution, which ends in the modern age with its triumph and natural selection as the companion of man.

This book, even more than her other works, testifies to the great scope and thoroughness of Miss Repplier's reading. At times, however, she is overweighted by this mass of erudition. She neglects to explain allusions which are not at all clear to the average reader, however implicit their meaning seems to the quick-witted and widely informed author. Thus the Scottish song of "Three threeds an' a thrum" is reproduced without the explanation that the purring of the cat is called "weaving" and that "thrum" is a technical term in the wabster's art. A single reference to "Wee Willie Winkie"—'ravelin' a' the cat's thrums,"—would have made both points perfectly clear.

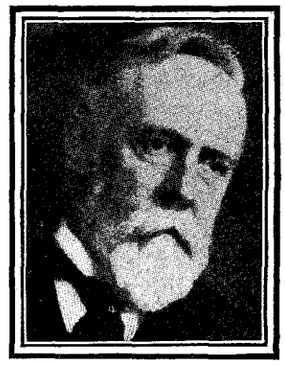
The chief merit of the book is that it gives a true and unbiased judgment of the cat's relation to man. The author has not been swayed in her opinion by her fondness for her own pet. Miss Repplier's answer to the "riddle of the sphinx" is not that of Œdipus,—"Man." In fact, she denies to the cat all sympathy with the human race. She says:

"We are soothed by her repose; she is unfretted by our restlessness. A fine invisible barrier lies between us. She is the sphinx of our hearthstone, and there is no message we can read in the tranquil scrutiny of her cold eyes."

THE MOTHER, THE CHILD, AND THE DOCTOR.

THE CENTURY BOOK FOR MOTHERS. A PRACTICAL GUIDE IN THE REARING OF HEALTHY CHILDREN. By Leroy Milton Hale, M.D., formerly lecturer on the diseases of children at Bellevue Hospital Medical College, New York; and Gustav Pollak, editor of *Babyhood*. Price $2.00 net, 461 pages. The Century Company.

MORTALITY among children, particularly in large cities, is so great that every effort made by experienced scientists to reduce it should be welcomed by the public. The authors of this book, without stating the fact in so many words, tacitly admit that the mothers as a rule are appallingly ignorant of the most elementary principles of hygiene concerning children and need a good deal of advice to prepare themselves for the important functions of motherhood. "The care of a child begins with its conception," is the statement they make at the beginning of their book.



LEROY MILTON HALE, M.D.

In the first part, on "The General Care of Children," a good deal of valuable hygienic information is given, but unfortunately the advice can not as a rule be followed by the "common people," the children of whom are the ones who suffer the most from maternal ignorance or neglect. The omnipresent nurse is very much relied upon.

The important point of rocking the baby is not discussed. The use of the baby carriage is advocated provided the springs are easy, tho many physicians call for its suppression, claiming that it has produced more affections of the spinal column (including cerebro-spinal meningitis) than all other causes combined. The food question is treated at length, and the mothers are warned against the so-called predigested artificial baby-food. Overfeeding is properly stamped as the main cause of many ailments, and the dress question is sensibly discussed.

In the second part of the book are given answers to questions put by mothers to *Babyhood*. This second part constitutes the practical application of the hygienic and medical measures theoretically advocated in the previous chapters. The explanations are in concise language and very instructive.

Everything taken into consideration, the book will prove a valuable guide in the nursery, and it is to be hoped that the authors will break down the public apathy on the subject.

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BOOKS RECEIVED.

THE LITERARY DIGEST is in receipt of the following books:

"Within the Gates."—Elizabeth Stuart Phelps. (Houghton, Mifflin & Co., $1.25.)

"Lincoln and Other Poems."—Edwin Markham. (McClure, Phillips & Co., $1.00.)

"Shipmates."—Morgan Robertson. (D. Appleton & Co., $1.50.)

"By Bread Alone."—I. K. Friedman. (McClure, Phillips & Co., $1.50.)

"The Heroes."—Charles Kingsley. (R. H. Russell.)

"Ten Boys from Dickens."—Kate D. Sweetser. (R. H. Russell.)

"The Marrow of Tradition."—Charles W. Chesnutt. (Houghton, Mifflin & Co., $1.50.)

"Old Jed Prouty."—Richard Golden and Mary C. Francis. (G. W. Dillingham Co.)

"The Spanish-American War."—Gen. Russell A. Alger. (Harper & Brothers, $2.50.)

"The Man from Glengarry."—Ralph Connor. (Fleming H. Revell Co., $1 50.)

"Stray Papers."—W. M. Thackeray. (George W. Jacobs & Co., $2.00.)

"To Girls"—Heloise Edwina Hersey. (Small, Maynard & Co.)

"Touring Alaska and the Yellowstone."—Charles M. Taylor, Jr. (George W. Jacobs & Co., $1.60.)

"Pussy Meow."—S. Louise Patteson. (George W. Jacobs & Co., $0.60.)

"Two Treaties of 'Paris and the Supreme Court."—Sidney Webster. (Harper & Brothers, $1.25.)

"J. Devlin—Boss."—Francis Churchill Williams. (Lothrop Publishing Co., $1.50.)

"Anne Deane."—A. F. Slade. (Brentano's.)

"Mother and Baby."—Mary D. Brine. (R. H. Russell.)

"The Fallen God."—Joseph Spencer Kennard. (George W. Jacobs & Co., $2.50.)

"The Round Rabbit."—Agnes Lee. (Small, Maynard & Co., $1 20.)

"Held for Orders."—Frank H. Spearman. (McClure, Phillips & Co., $1.50.)

"The Award of Justice."—A. Maynard Barbour. (Rand, McNally & Co.)

"Church Building."—Ralph Adams Cram. (Small, Maynard & Co.)

CURRENT POETRY.

Over Hermon.

By CLINTON SCOLLARD.

Scaling mighty Hermon's crown,
Oh, the windings up and down
That the dizzy pathway took!
Now along the craggy bed
Of a sun-dried mountain brook;
Now along a ledge that led
By a chasm's crumbling brink,
Dropping deep and sheer away
Through the golden Syrian day
To the dreamy blur of pink
That the oleanders made,—
Here in sun, and there in shade.

Up, and up, and up we went,
While a spacious azure tent,
Arabesqued with morn, the sky
Hung above us radiantly.
We beheld the glowing urn
Of the red anemone;
Nodding 'mid the parsley-fern
Saw the poppy chalice burn;
Marked in cyclamen the bee
Ply his roving robbery.

Now we passed the flower line; now
Left behind the fruited bough;
Came to where, in crannies deep,
Summer-long the snowdrifts sleep,
That the thirsty Damascene,
In his orchard-garden green,

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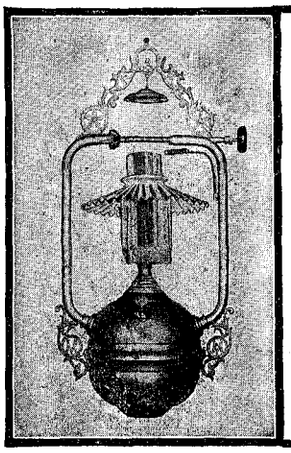

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Blesses, as he raises up
To his lips the sherbet cup
Where the snows, dissolving, swim
At the beaker's crystal brim.

Now we stood on Hermon's crown,
Broad and barren, bleak and brown,
Where the long-since-riven veil
Hid the sacred shrine of Baal.
Everywhere, outspread for us,
Shone the scene miraculous:
Cinctured by the rush and reed,
Like a mirror Merom lay;
And a strip of tawny brede,
Jordan wound its gleaming way;
Lebanon outstretched afar,
Violet and cinnabar;
And beyond green Galilee
Burned the blue Sidonian sea.

And, oh, sovereign and supreme,
The dream-city of our dream,
Bosomed in its bloomy bowers,
Showed its minarets and towers!
What a coil of strife and sin
Slept its gloomy past within,—
Khalid, Timur, Saladin!
And the while we gazed we knew
With what jostle and what jars
Still along its packed bazars
Ebbed and surged a motley crew,
Druse and Dervish, Frank and Jew.

Ay, the olden lure was there,
Calling through the orient air:
Waters lucid as the morn;
Blossoms whiter than the thorn;
All the fairest fabrics spun
In the countries of the sun;
Blades and jewels strangely blent;
Attar richly redolent;
Ruddy fruitage, melting ripe,
And the bubbling water-pipe;
Then, at eve, the nightingale,
Burdened with its deathless tale!

Such the charm that drew us down
From majestic Hermon's crown.

—In the October *Atlantic Monthly.*

Failure.

By THEODOSIA GARRISON.

Oh, long and dark the stairs I trod
With stumbling feet to find my God,

Gaining a foothold bit by bit,
Then slipping back and losing it,

Never progressing, striving still,
With weakening grasp and fainting will,

Bleeding to climb to God, while He
Serenely smiled, unnoting me.

Then came a certain time when I
Loosened my hold and fell thereby.

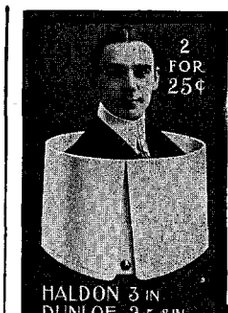
Down to the lowest step my fall,
As if I had not climbed at all.

And while I lay despairing there
I heard a footfall on the stair,

In the same path where I, dismayed,
Faltered and fell and lay afraid.

And lo! when hope had ceased to be
My God came down the stairs to me.

—In November *Smart Set.*



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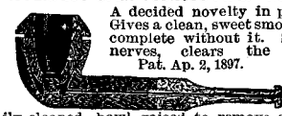

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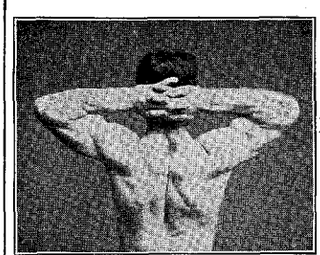

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A Lament of the Country.

By WILLIAM WALLACE WHITELOCK.

Give back, O city, from thy clutch
My children to my breast,
That, ravished, aches to feel their touch,
And lull their pain to rest;
My dugs are full, while hark! they cry
For food, but cry in vain—
O vampire of the glittering lie,
Give back mine own again!

My fields are golden seas of grain
I bore for them to reap;
My bounty swell some gambler's gain
Who heeds not while they weep.
My children render to my arms,
Thou wanton draped in red,
That lur'st the quick with deadly charms,
And send'st me but the dead.

Give back the children whom I nursed
And brought to man's estate,
Until they heard thy voice accurst,
Thou cursèd one of fate!
Mine age is lonely, and my breast
Yearns for my faithless sons,
That I may lull their pain to rest,
My poor deluded ones.

—In *McClure's Magazine.*

PERSONALS.

Kipling in South Africa.—Much has been written concerning "Bobs" and Kruger, and every war correspondent returning from South Africa brings back with him something new. Frederic W. Unger, in his book "With 'Bobs' and Kruger," tells some interesting stories. He thus describes his first meeting with Rudyard Kipling:

"I had less than thirty shillings left, all my resources were exhausted, the time had passed for a reply from America, and I realized that I could expect nothing from that source—in short, I was 'up against it,' and I knew it. The band was to play in the Municipal Gardens that evening, and I walked up the long avenue until I found myself at the Mount Nelson Hotel.

"I knew Mr. Kipling was staying there, and the impulse came over me to call on him. I sent in my card, and a few minutes later found the greatest little man of all England looking pleasantly at me with extended hand, saying:

"'Well, what are you doing out here?'

"I briefly told him of my aspiration to be a 'youngster jerked on at the end of a telegraph wire'; and how, now that I had failed, I was ready to attempt my last alternative of getting captured by the Boers on my return to Sterkstrom, and try my luck as a soldier of fortune in their army. Mr. Kipling appeared much interested and said:

"'I like your nerve; but why don't you sink your nationality and join one of our corps of rough riders or scouts? There you'll get the real thing.'

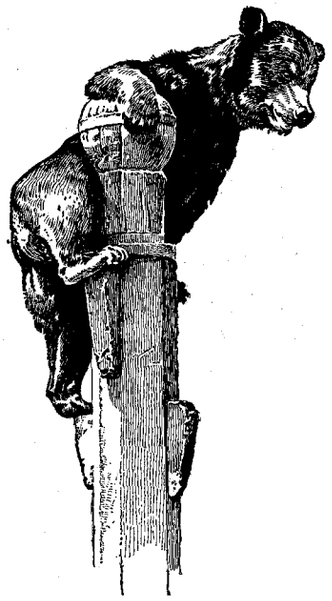
"I replied that this would prevent my having the necessary freedom of movement, and then suggested that he take me with him as his secretary, servant, driver, or in any capacity he could use me. Mr. Kipling hesitated a moment, and then put me through the most exhaustive examination I have ever had. Could I cook, pack a horse, ride and drive, put up a tent, beg, borrow or steal forage, tell the truth or lie if necessary, mind my own business and never see or hear things not to be seen or heard; was I 'discreet,' and was I sure I would not 'poison him with my cooking'? And then, when I told him that I was an old Klondiker, he chopped his questions abruptly off with:

"'Oh, I guess if you've been over the Chilkoot you have all the necessary qualifications.'

"My hopes by this time had reached the boiling-point, and just as I expected him to say 'All right, I'll take you with me,' he said the other thing.

"'You see,' he added, by way of explanation, 'I could never have a man in the same line as myself

All about wild animals



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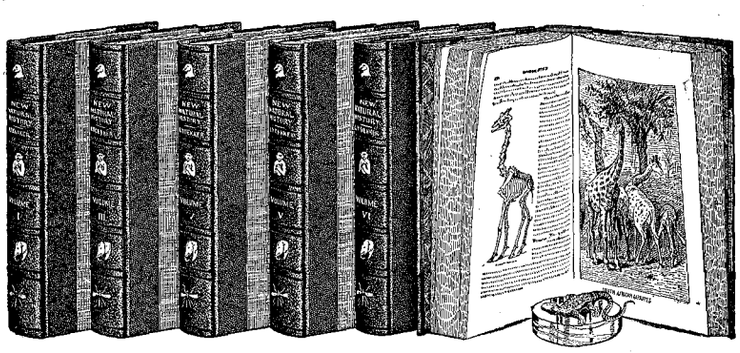
Professor Richard Lydekker, F.R.S., wrote the books, assisted by more than a score of able scientists who knew how to make such a work popular and attractive to unscientific people.



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John Wanamaker

with me. You would be using my material, and if you wouldn't, you should—I would in your place; in fact, I'd do anything to secure a beat on anybody else.' I heard him out patiently, and then said:

"'But, Mr. Kipling, I hope you don't think for a moment that I am so foolish as to think myself in the same class with you?'

"'That's just where you make a mistake,' he snapped out energetically; 'you should think yourself every bit as good as I, and make it your object to beat me at my own game. You are a newspaper man, and out here to write what you see, and that is all I'm doing. Keep yourself thinking that you can do better than I can, and don't let yourself think anything else, and perhaps then you will be able to do so.' Then after a pause for breath, he added, with a twinkle in his eye, 'But I've got a pretty good start on you, and don't intend to let you or any one else, catch up with me if I can help it.'

"The kindness of his manner and the forcefulness of his remarks were a powerful stimulant to me, and I felt fully half a foot taller and more of a man in every way. As I was deciding that I would follow his advice and try to beat even the great Rudyard Kipling, he continued, 'No, I'm no good for you; but put your address on this card, and I'll speak to a few fellows I know who might be able to use you, and then let you know.' Then he gave me a hearty grasp of the hand, said 'Good luck to you,' and I walked back to my lodging-house as rich in optimism and determination as any South African millionaire who has ever passed out of the Mount Nelson Hotel in the good old days before the war."

Through Mr. Kipling's kindness, Mr. Unger received an appointment on the field staff of the London Times.

MORE OR LESS PUNGENT.

Ocular Demonstration.—"Mrs. Decolete, over there, puts every cent her husband makes on her back." "He's making very little then."—*Philadelphia Press.*

Out Wheeling.—MRS BINKS (who has lost control of her bicycle): "Oh, oh, Harry! Please get into a bank soon. I must have something soft to fall on!"—*London Punch.*

Sure of That.—VERSER: "Did you know the editor of *The Sidesplitter* was dead?"

SQUIBBLER: "No, but I knew he had been declining for some time."—*Hariem Life.*

He Forgot.—HE: "And she sent me as a souvenir a little book of poems, by—er—by—oh, bother the name—by——"

SHE: "By post, I expect."—*London Punch.*

An Insinuation.—TOM (looking over his papers): "Here is a receipted bill from my tailor—three years old. Might as well tear it up."

JACK: "Keep it as a curiosity."—*Brooklyn Life.*

Good Guess.—TEACHER: "If four boys have twenty peaches and thirty apples what will each have?"

BRIGHT BOY: "Cholera morbus!"—*Philadelphia Press.*

Outspoken.—YOUNG LADY: "Oh, Mr. Green, I don't know what to do with Effie! She is so miserable because she hasn't had her donkey ride.

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Would you mind giving her a pick-a-back?"—*London Punch.*

Natural Remarks.—They were talking about trees.

"My favorite," she said, "is the oak. It is so noble, so magnificent in its strength. But what is your favorite?"

"Yew," he replied.—*Tit-Bits.*

Not Recognized.—TOM: "Have a smoke, old man?"

JACK: "Thanks. Don't care if I do."

TOM: "You'll find that is something like a cigar."

JACK (after a few puffs): "By George, there is a slight resemblance. What is it?"—*Tit-Bits.*

The Old Story.—The second course of the *table d'hôte* was being served.

"What is this leathery stuff?" demanded the corpulent diner.

"That, sir, is fillet of sole," replied the waiter.

"Take it away," said the corpulent diner, "and see if you can't get me a nice tender piece of the upper, with the buttons removed."—*Tit-Bits.*

Enlightening the World.—

The young man sat with the girl of his choice
In the Battery Park that night,
And the two looked out on the beautiful bay
In a dream of sweet delight.

"I wonder," he said, as his eyes fell on
The Statue of Liberty tall,
Which rose like a ghost in the shadowy gloom,
"Why they have that light so small?"

"I know," said the girl, as she blushed and tried
As hard as ever could be
To slip from his arm, "the smaller the light
The greater the liberty."

—WILLIAM J. LAMPTON in *Smart Set.*

An Evasive Answer.—"Pat," said an Irish clergyman to his factotum, "I shall be very busy this afternoon, and if any one calls I do not wish to be disturbed."

"All right, sorr. Will I say you're not in?"

"No, Pat, that would be a lie."

"An phwat'll I say, yer reverence?"

"Oh, just put them off with an evasive answer."

At supper time Pat was asked if any one had called.

"Faix, there did," said he.

"And what did you tell him?"

"Sure, and gave him an evasive answer."

"How was that?" queried his reverence.

"He axed me was your honor in, and I sez to him, sez I, 'Was yer grandmother a hootowl?"—*Tit-Bits.*

Modern Examples.—The total distance traversed by a Broadway car in 1 trip is 7 miles and 3 furlongs, and there is a corner at the end of over 260 feet. On every corner is a would-be passenger who waves. The motorman and conductor combined are sensitized to one wave in 2,000. How many times will the car stop in 1 trip?

At the beginning of a honeymoon, a groom kisses a bride on an average of every 5 minutes

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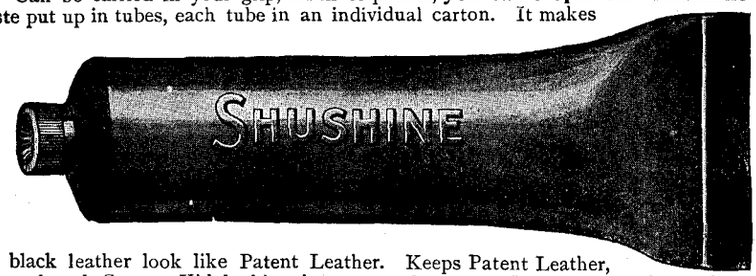

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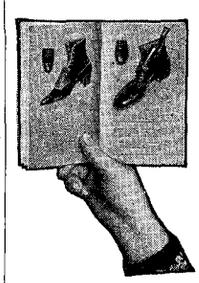

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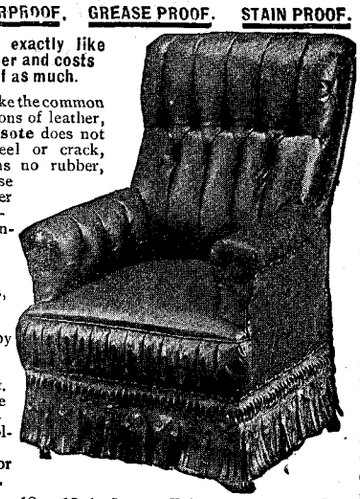

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out of a total of 24 hours on the first day. On the second day he kisses her on an average of 15 *minutes* and 18 *seconds*. Supposing this rate of decrease is maintained, there will come a period when he kisses her 2 times in an average of 56 hours. Then how *many years*, *months*, weeks and days will they have been married?

A New York newspaper contains in 1 issue 268 different subjects; two-thirds of these are devoted to lies, two-thirds of what remains are devoted to murders and scandals, and two-thirds of what still remains are devoted to irrelevant gossip. One-third of what is left is items of news. How many articles are there still unaccounted for?—*Life*.

Current Events.

Foreign.

SOUTH AFRICA.

October 29.—Reports are received of an engagement on October 24 in which forty Boers and twenty-eight British were killed.

October 31.—All the effective troops in the United Kingdom, except one regiment, are ordered to South Africa.

November 1.—Lord Kitchener reports the capture of a Boer laager of seventy-eight men by Colonel Kekewich's column in the Transvaal; he also reports a severe British reverse in the Eastern Transvaal, resulting in the death of Colonel Benson, nine officers and fifty-eight men.

November 2.—Lord Kitchener reports three additional officers killed in the Boer attacks on Colonel Benson's detachment; the Boer losses are estimated at from three hundred to four hundred.

November 3.—The British War Office decides to send 5,000 more mounted troops to South Africa, leaving only 2,000 at home.

OTHER FOREIGN NEWS.

October 29.—King Edward confers insignia on almost three hundred persons in London; it is reported that he will spend the winter in San Remo.

John D. Rockefeller gives 40,000 marks to the American Church Fund in Berlin.

October 30.—A Nationalistic plot to overthrow the government of Vice-President Marroquin, the acting executive of Colombia, is discovered, and the conspirators are thrown into prison.

The Pan-American Congress continues its sessions in the city of Mexico; General Reyes's pro-Spanish speech is the subject of wide comment.

October 31.—A French fleet of war-ships is on its way to Turkish waters, and a clash between the two nations is feared.

The Duke and Duchess of York arrive in England after their tour through the British colonies, and are warmly greeted at Portsmouth by the King and Queen.

November 1.—Negotiations continue with the bandits holding Miss Stone; the full ransom of £25,000 is demanded.

November 2.—The recall of Wu-Ting-Fang, Chinese minister at Washington, is decided upon in Peking; Chang-Te-Yi is appointed Chinese minister at London.

November 3.—France, through her Minister of Foreign Affairs, demands from the Sultan of Turkey the payment of the Lorando claim and the stricter observance of t provisions; Admiral Caillard, commanding the French squadron, is in Turkish waters.

Domestic.

THE SCHLEY COURT.

October 28.—Admiral Schley finishes his direct testimony before the naval court of inquiry, and his cross-examination is begun by Judge-Advocate Lemley.

October 29.—The cross-examination of Admiral Schley by Judge-Advocate Lemley is continued.

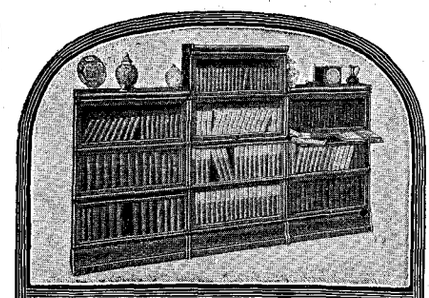
October 30.—Admiral Schley completes his testimony, after answering many questions from the members of the court.

October 31.—The hearing of evidence in rebuttal of Admiral Schley's testimony is heard from Captains Sigsbee and Chadwick.

OTHER DOMESTIC NEWS.

October 28.—The annual reports of General Miles, General Buffington and General Heywood are made public.

A race riot breaks out on the Louisiana-



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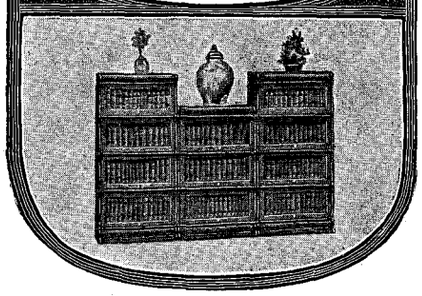

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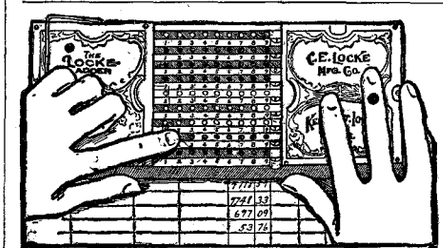

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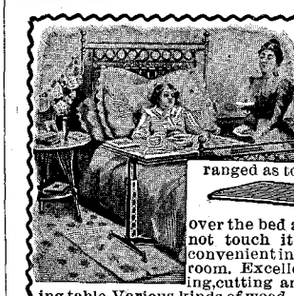

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Mississippi border, and thirty persons are killed; troops are called out by the governor of Mississippi.

October 29.—Czolgosz, the assassin of President McKinley, is executed by electricity at Auburn prison.

"Mitchell Day," the first anniversary of the end of the big coal strike, is celebrated in the Pennsylvania anthracite region.

October 30.—Edward M. Shepard and Seth Low carry on a phenomenally active campaign in New York; Justice Jerome's attack on Senator Platt and subsequent retraction of his charges cause wide comment.

November 1.—The Naval Board of Construction recommends to Secretary Long the building of forty more war-ships of all classes.

November 2.—The Pan-American Exposition, after six months of existence, closes its gates; its financial deficit is estimated at over $3,000,000.

Sir Julian Pauncefote returns to this country from England, bringing with him the draft of a new Isthmian Canal treaty; Nicaragua renounces the canal treaties of 1867 and desires the negotiation of a new convention.

AMERICAN DEPENDENCIES.

October 29.—*Philippines:* Malvar, Aguinaldo's successor, issues a proclamation declaring himself captain-general of the Filipino forces.

October 31.—*Cuba:* General Bartolomeo Maso announces his candidacy for the Presidency of the Cuban republic, in opposition to Señor Palma.

Philippines: General Hughes reports the surrender of the Cebu islanders; more fighting is reported from Samar.

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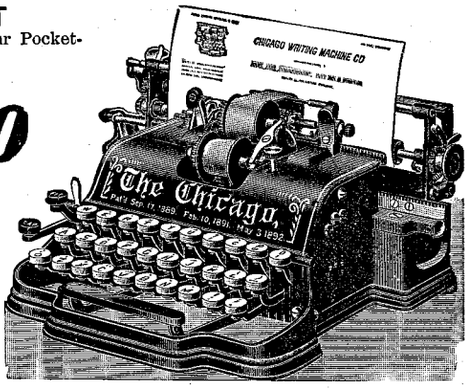

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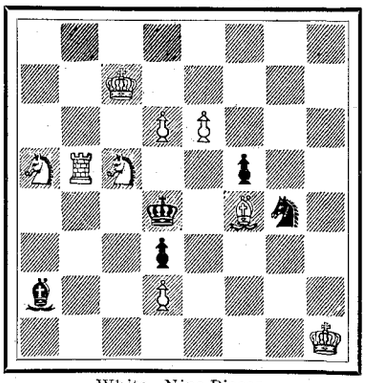
Problem 605.

Black—Five Pieces.



White—Nine Pieces.

8; 2K5; 3PP3; SRS2p2; 3k1Bs1; 3p4; b2P4; 7Q.

White mates in two moves.

Problem 606.

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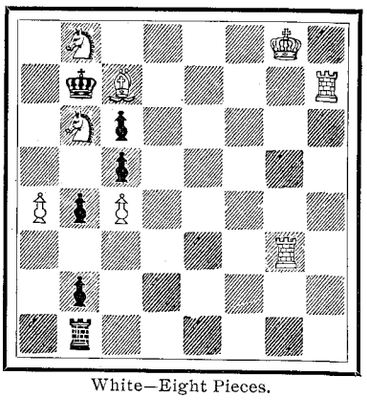

White—Eight Pieces.

1S4K1; 1kB4R; 1Sp5; 2p5; PpP5; 6R1; 7; 6; 1r6.

White mates in three moves.

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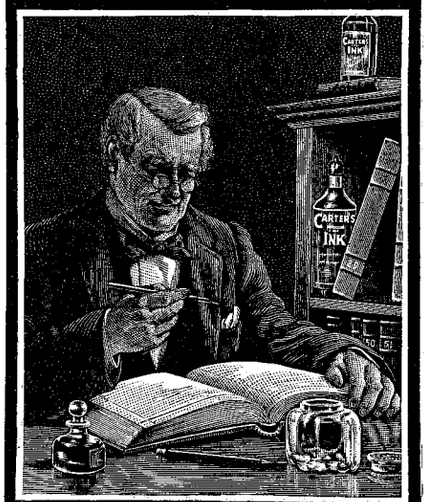

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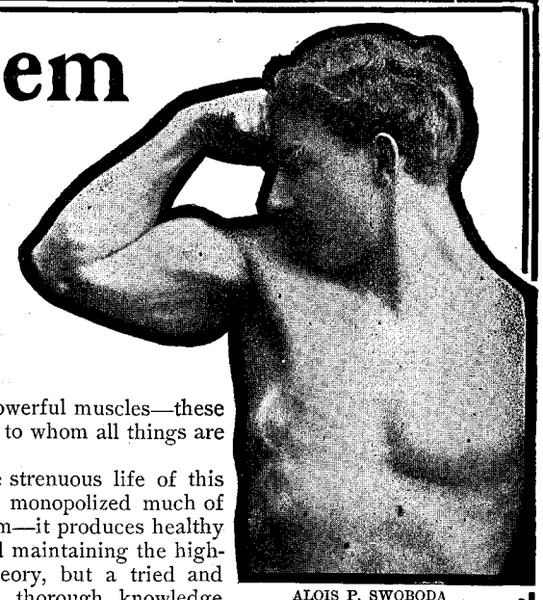

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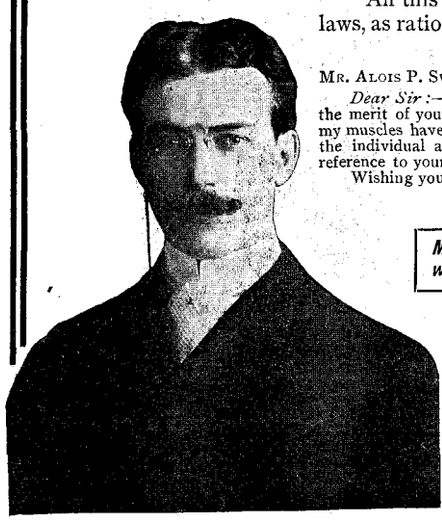

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MR. ALOIS P. SWOBODA, Chicago, Ill. LOUISVILLE, KY., January 22, 1901.

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Wishing you success and again thanking you for the benefit I have derived from your system, I am,

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Solution of Problems.

No. 599.

Key-move, Kt—B 7.

No. 600.

1. B—Q 4 / B x B — 2. Kt (Q sq)—K 3 / B x Kt — 3. P x B, mate

1. ..... / Other — 2. Kt—Q 5, mate

This, the principal variation, illustrates the theme.

Solved by M. W. H., University of Virginia; the Rev. I. W. B., Bethlehem, Pa.; C. R. Oldham, Moundsville, W.Va.; M. Marble, Worcester, Mass.; the Rev. G. D., New Orleans; the Rev. J. G. Law, Walhalla, S. C.; W. R. Coumbe, Lakeland, Fla.; W. J. Leake, Richmond, Va.; G. P., Winnipeg, Can.; Dr. J. H. S., Geneva, N. Y.; J. B. Dunn, Bland, Va.; W. W. S., Randolph-Macon System, Lynchburg, Va.; R. G. Fitzgerald, Dayton, O.; O. C. Pitkin, Syracuse, N. Y.; J. Jewell, Columbus, Ind.; M. C. Brown, Brooklyn, N. Y.

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The Monster Match.

The great Interstate Correspondence Match between Pennsylvania and New York began on Monday, November 4, with 241 players on a side, or 482 persons. Never has anything like this been attempted; and it reveals the fact, of which so very many persons are ignorant, that hundreds, yes, thousands of cultivated men and women are interested in Chess. Those who are playing this match represent all the learned professions. The Lawers are in force. There are Editors and literary men, Professors in institutions of learning, and officials in Government. The Physicians number twenty-two; the Clergy twelve, and there are three ladies. We will give any information we get of the progress of the match.

EMIL KEMENY, who, for many years, furnished the Philadelphia *Ledger* and *Press* with analyses of games, that were of great value to the student, is now editor of the Chess column in *The North American*, Philadelphia.

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What Shall We Eat

To Keep Healthy and Strong?

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best,

in spite of the claims made by vegetarians and food cranks generally.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables or grains.

Dr. Julius Remusson on this subject says: Nervous persons, people run down in health and of low vitality should eat plenty of meat. If the digestion is too feeble at first it may be easily strengthened by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three or four hours, while the malt diastase also contained in Stuart's Tablets cause the perfect digestion of starchy foods, like potatoes, bread, etc., and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets because they supply the pepsin and diastase so necessary to perfect digestion, and any form of indigestion and stomach trouble except cancer of the stomach will be overcome by their daily use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its complete digestion by the systematic use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets, composed of the natural digestive principles, peptones and diastase, which actually perform the work of digestion and give the abused stomach a chance to rest and to furnish the body and brain with the necessary nutriment. Cheap cathartic medicines masquerading under the name of dyspepsia cures are useless for relief or cure of indigestion, because they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its forms is simply a failure of the stomach to digest food and the sensible way to solve the riddle and cure the indigestion is to make daily use at meal time of a safe preparation which is endorsed by the medical profession and known to contain active digestive principles, and all this can truly be said of Stuart's Dyspepsia Tablets.

All druggists throughout the United States, Canada and Great Britain sell them at the uniform price of fifty cents for full treatment.

"A Study in Conceit."

While visiting London a few days ago, we fell in with an eminent specialist physician who had often in his youthful days played Chess with Steinitz. He spoke of the great master's unhappy fate, and gave to his mental malady a Greek name which meant that its characteristic feature was an egotism which craved for respect, admiration and even worship. We suggested that "ipsomania" would be a more understandable name for the disorder, as being derived from the Latin, with which plain folks are slightly more familiar. He was kind enough to say that ipsomania was a good description of the disorder, and, in further conversation, stated that the disease was much more prevalent than was generally known. Warming to his work, he dilated on its primary, its secondary, and its ultimate stages, as he had observed them in a long and extensive practice. There was no special application, but as the train bore us to the metropolis of the midlands (and the cynosure of the world) the general trend of what we heard shaped itself to the rhythmical rocking of the train, somewhat like this:

Conceit may develop into organic disease, and end in extinction. This is serious.

The members of Chess-clubs everywhere are notorious for the possession of an aggregate conceit which far exceeds that of any other class of men known to civilization.

When a man leaves a club because he and his play are not sufficiently appreciated, he has developed severe symptoms of ipsomania. The timely application of ice-bags may reduce the inflated cranium which marks the progress of the malady. No time should be lost. To palter is to incur tremendous risk. Our Chess clubs abound with hopeless ipsomaniacs. Nothing can be done for them. Wrapt in themselves, they regard Chess as the business of life, and when they meet you in the street, buttonhole you to relate the story of a singularly fine and brilliant finish they got yesterday on Smith, another victim of the complaint. They eagerly relate how his Rook was on Bishop's third, and that he was evidently contemplating a mate in three, but that he was quite unable to see through the deep and subtle combination prepared by his astute opponent, that is, the ipsomaniac who tells the tale. These poor folks, we say, are doomed. But we may save the new generation.

The young player who "explains" why he lost, and who would never think of saying, "My idea was so-and-so, but your move of P—R 4 was beyond me: I failed to see its object, and so you won the game by superior play," has reached the primary stage. He is to be pitied rather than blamed. He is the victim of evil example. He hears old players "explaining," and the older they are the more they explain—sometimes. He has no idea that these veterans are in the hopeless stage of ipsomaniacy, and that the explanations are based on a selfish, an empty, and ludicrous vanity. The old are beyond our skill, but, O my brethren, let us stretch forth a hand to save the young! Let us not stand idly by, supinely watching the tidal wave of egregious self-conceit submerge the fair pastures where browse the tender lambs whose shepherd is Calssa.—Abridged from *The Weekly Mercury*, Birmingham, Eng.

Swedish Composers.

Scandinavian problematists are celebrated for their fine work, and the Chess-editor of *The Times*, London, in noticing a book of problems recently issued in Stockholm, in which 370 specimens of Swedish composers are given, says: "We have come to the conclusion, after, an examination of this volume, that the Swedish composers are unsurpassed as regards beauty and depth."

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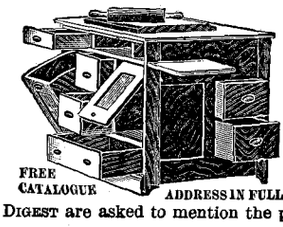

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Experts in Consultation.

In the Franklin Chess-Club, Philadelphia, on October 26, four consultation games were contested by twenty players. The game we give is of special interest, as all the six players are among the "top-notchers," and three of them—Voigt, Bampton, and Newman—played in the last cable-match.

Ruy Lopez.

ELSON, STUART, VOIGT. *White.*	BAMPTON, MARTINEZ, NEWMAN. *Black.*	ELSON, STUART, VOIGT. *White.*	BAMPTON, MARTINEZ, NEWMAN. *Black.*
1 P—K 4	P—K 4	11 Q—B 5	P-Q Kt 3 (c)
2 Kt—K B 3	Kt—Q B 3	12 Q—R 3	Kt—K sq
3 B—Kt 5	Kt—B 3	13 K R-K sq	B—Kt 2
4 Castles	Kt x P	14 Q R-Q sq	P—Q 4 (d)
5 P—Q 4	Kt—Q 3	15 Kt x P	B—Kt 4 (e)
6 B-R 4 (a)	P x P	16 Kt x B P	Q—B 3
7 Kt x P (b)	B—K 2	17 Kt x R	B x B (f)
8 Kt—Q B 3	Castles	18 Q x R	K x Q
9 B—B 4	Kt x Kt	19 R x Kt mate.	
10 Q x Kt	B—B 3		

Notes by Emil Kemeny in The North American, Philadelphia.

(a) The usual play is: 6 B x Kt, Q P x B; 7 P x P, Kt—B 4; 8 Q x Q ch, K x Q. The text move is more aggressive. White strengthens the attack by sacrificing a Pawn. The play was introduced by Showalter in his match with Pillsbury.

(b) P—B 3, as played by Showalter, is more promising.

(c) Better was Kt—K sq, followed eventually by P—Q 3 and B—K 3.

(d) A disastrous mistake. B x Kt, followed by P—Q 4 or P—Q 3, was much stronger. It should be remarked that in reply to B x Kt, White could not well play R x P, for B x R would follow, Black obtaining two Rooks and a Kt for his Queen.

(e) B x Kt, followed by Q—B sq, was decidedly better, tho obviously the Black game was somewhat compromised.

(f) Black could not well capture Bishop or Kt, for Q x R ch and R x Kt mate was threatening, but the game was past recovery.

In another game by McConnell, Thomas and Groots (White), against Rhoads, Doerr, and Barclay (Black), at Black's twenty-sixth move the position was: 4 q r 2; p p 4 p k; 3 R 1 p b 1; 8; 7 S; 1 P 2 P 1 Q P; P 1 r 3 P 1; 5 R K 1.

"Up to this point," says the Chess-editor of *The Ledger* Philadelphia, "neither side had gained any advantage." Now follows a beautiful play by White, which wins a piece: 27 R—K 6. If 27.., Q x R, 28 Q x B ch, K moves, 29 Q x R. Black, however, played 27.., Q—B 2; 28 R—K 7. Black must take the R, lose the Q, or give up the B and R. He does the best he can and gives a piece for a P by playing 29.., R x P ch. This game was stubbornly fought for 77 moves, but White eventually won.

A Study in Sacrifices.

The following position by George E. Carpenter, in which White sacrifices a piece every time for eight moves, and mates on the ninth move, is interesting and instructive:

2 r 2 q r b; 3 p 4; 1 R 6; 1 K 1 S k 3; 2 R 1 S 1 B 1; 2 P 1 P P 2; 4 S 1 b 1; Q S 2 B 3.

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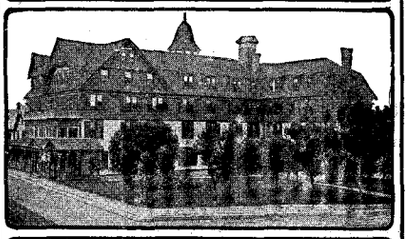

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And is it not of utmost importance that it should remain sound and active?

Scratching and steaming its surface, blocking up the million mouths of its pores, and nearly paralyzing all its functions by placing it in contact with woolen underwear, is hardly fair to it.

There is one material fit to come in contact with the human skin—Linen, the most noble, cleanly, and soothing fabric known.

The Dr. Deimel Underwear is a true friend of the skin, and a source of comfort and healthfulness to all who wear it.

This Trade Mark on Every Garment

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